Philos ✓

The CHRISTIAN CENTURY

Published Weekly

LIBRARY
JUL 23 1940
DARTMOUTH COLLEGE

The Case of the British Children

An Editorial

Gandhi Faces the Storm

By Harold E. Fey

Irresponsible Idealism

By Henry P. Van Dusen

Dr. Van Dusen Speaks More Plainly

An Editorial

15 Cents a Copy • July 24, 1940 • Four Dollars a Year

In This Issue

HAROLD E. FEY

Field Editor of The Christian Century, has just returned from a 31,000 mile journey to India and East Asia. He spent three days in Gandhi's ashram and met many other leaders of Indian life, including Jawaharlal Nehru. Other articles will follow which will include personalities and issues of the present turmoil in China and Japan, particularly as they relate to the world-wide Christian mission.

HENRY P. VAN DUSEN

is professor of systematic theology and dean of students in Union Seminary, New York. He is a graduate of Princeton and of Edinburgh, a trustee of Princeton and a fellow of the National Council on Religion in Higher Education. He was a delegate to the Madras Conference and has since written a widely read book upholding the world mission of the Christian church. He is a Presbyterian. Among his books are *The Story of Jesus,* 1925; *In Quest of Life's Meaning,* 1926; *The Plain Man Seeks for God,* 1933; *God in These Times,* 1935; and *For the Healing of Nations,* 1939.

Contributions Received

For the American Friends Service Committee

Etiole Sargent
Bedford, O. .....$ 3.75
(Children in the Community Vacation Bible School brought their pennies to help refugee children)

Mrs. H. K. Van Wiltenburg,
Rockford, Mich. $25.00

The CHRISTIAN CENTURY

July 24, 1940

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
DEVERE ALLEN (Brussels)
ADIEL J. MONCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
G. MERRILL LENOX (Minneapolis)
C. G. HAMILTON (Aberdeen, Miss.)
P. OOMMAN PHILIP (India)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
J. H. MARION, JR. (Durham, N. C.)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
O. M. WALTON (Cleveland)
WM. H. HUDNUT, JR. (Cincinnati)
G. P. MCLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE W. BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.65 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1940 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 915
- The Case of the British Children.....917
- Dr. Van Dusen Speaks More Plainly.....918

Quintus Quiz: Fiends in the Shape of Boys.....920

Contributed Articles
- Gandhi Faces the Storm, by Harold E. Fey.....921
- Irresponsible Idealism, by Henry Pitt Van Dusen..924

Books
- Beauty and Function, by Walter D. Teague.....925
- Books Received 926

Correspondence 927

News of the Christian World
- Correspondence from New England.....929
- Association of Council Secretaries Formed.....929
- Correspondence from Minnesota 930
- Correspondence from Philadelphia 931
- Correspondence from Colorado 932
- Correspondence from India 933
- Correspondence from Mississippi 934

Current Feature Films.....935

Calendar of Coming Events

July 15-21. Southern California Disciples Convention, Long Beach.

July 15-26. Summer School of Christian Education, Faribault, Minn.

July 15-31. Presbyterian Synod and Women's Synodical Society for Missions, Occidental College, Los Angeles.

July 20-27. Northeastern United Christian Adult Conference, Northfield, Mass.

July 22-28. Northern California Disciples Convention, Santa Cruz.

July 22-29. Rocky Mountain United Christian Adult Conference, Indian Hill, Colo.

July 23-Aug. 16. Phillips University Graduate School of the Bible, Estes Park, Colo.

July 27-Aug. 3. Interracial Ministers' Institute, West Granville, Mass.

July 27-Aug. 3. Methodist Epworth League Institute, Westtown, Pa.

July 27-Aug. 3. Interdenominational Young People's Conference, Beaver College, Jenkintown, Pa.

July 27-Aug. 10. American Christian Ashram, Saugatuck, Mich.

July 29-Aug. 2. Summer School for Christian Workers, Intermountain Union College, Polytechnic, Mont.

July 29-Aug. 2. Spiritual Conference of Ministers and Laymen, Lancaster, Pa.

July 29-Aug. 2. Lutheran Church Workers' Institute, Texas Lutheran College, Seguin, Tex.

July 29-Aug. 4. Upper Mississippi United Christian Adult Conference, Frontenac, Minn.

July 29-Aug. 4. Rocky Mountain Regional Youth Conference, Geneva Glen, Colo.

July 29-Aug. 4. Youth Temperance Council Encampment, Camp Bethel, Va.

July 29-Aug. 5. Lutheran Training School and Church Workers Conference, Massanetta Springs, Va.

July 29-Aug. 9. Summer School for Town and Country Ministers, Ithaca, N. Y.

July 29-Aug. 9. Western New York Summer School, Silver Lake.

July 29-Aug. 10. Chicago Pastors' Institute.

July 30-Aug. 6. Alberta School of Religion, Camp Fairweather, Alberta, Can.

July 31-Aug. 2. Youth Temperance Council Encampment, Camp Laurel, Del.

Aug. 2-5. Weekend Conference for Laymen, Star Island, N. H.

Aug. 4-7. Institute of Human Relations, Estes Park, Colo.

Aug. 4-9. Interdenominational Institute on Worship, Northwestern University, Evanston, Ill.

Aug. 4-9. Annual Church and Choral Music Institute, Northwestern University, Evanston, Ill.

Aug. 4-16. Interdenominational Institute on Worship, Chautauqua, N. Y.

Aug. 5-10. Regional Youth Conference, Blue Ridge, N. C.

Aug. 5-12. Summer Assembly for Ministers and Laymen, Collegeville, Pa.

Aug. 5-17. Regional Youth Conference, Winnipesaukee, N. H.

Aug. 5-19. Vacation Conference, Star Island, N. H.

Aug. 7-11. Evangelical Convention on Christian Education, Paynesville, Minn.

Aug. 9-14. Annual Convention, W. C. T. U., Chicago, Ill.

Aug. 11-18. Regional Youth Conference, Silver Creek, Ore.

Aug. 11-18. Summer School of Missions, Lake Geneva, Wis.

Aug. 12, 13. Northern California Congregational Conference, Berkeley.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, JULY 24, 1940 NUMBER 30

EDITORIAL

WHO benefits from rumors about the "fifth column"? According to C. J. Hambro, for the past fifteen years the president of the Norwegian parliament, who has just arrived in America, it is Mr. Hitler. "Hitler works the fifth column idea for all it is worth. He wants to create the impression that there are thousands, even millions of nazi sympathizers everywhere," said Mr. Hambro in New York. He then went on to deny that Norway was betrayed from within. "As far as Norway is concerned, I can prove that reports to this effect were spread by the nazis themselves. Nothing demoralizes a people more surely than rumors that they have been betrayed by their neighbors, by members of their own government, even by officers in the defense forces. Such rumors are a most effective nazi weapon." Churchmen who are concerned to resist demoralizing suspicion and witch-hunting here have authentic and first-hand testimony from an unimpeachable source with which to rebuke rumor-mongers high and low.

Fifth Column—Whose Idea?

President Gives Promise No Men to Europe

ANOTHER war scare has backfired. Even when it had reached its apex a few weeks ago, officially nurtured hysteria induced only nineteen per cent of the American people to favor intervention in the European war. At present, the Gallup poll reports that it has subsided to far below that point. On the other hand, the four-fifths of the people who were not swept off their feet have risen and demanded that President Roosevelt pledge he will not send American youth to fight in Europe. That reaction was not desired. The President did not want to give that pledge. From 1935, when the debate on the neutrality law began, he has resisted all efforts to commit the executive to a policy of non-intervention. But the public clamor for assurance of the government's intentions, added to the growing tendency to designate the Democratic as the "war party," thus insuring its defeat, finally induced the President to commit himself. In his July 10 message in which he asked the Congress for almost five billions of dollars in additional military appropriations, the promise was given: "We will not use our arms in a war of aggression; we will not send our men to Europe." Let the words and the date be remembered. "You may count upon my heart and resolution to keep you out of war," said President Wilson on January 26, 1916. That promise should have been kept. This promise must not be broken.

Why This Partiality For Japan?

PRESIDENT ROOSEVELT has signed the May bill which authorizes him to forbid the export to any foreign country of any munitions, materials or machinery needed for the national defense. In accordance with the provisions of the new law the President has drawn up a long list of articles whose export is forbidden. It includes airplane parts, armor plate, machine tools and such basic materials as tin, wool, silk, rubber and hides. But search through the list to the end and you will find nothing forbidding the export of scrap iron or airplane gasoline. Why not? When the May bill passed Congress it looked as though a way had finally been found to deal wisely and effectively with the vexing problem of supplying Japan with war materials. The measure was not a legal embargo directed against a single nation, and therefore likely to be regarded by that nation as a cause for retaliatory action. Strictly speaking, it was not an embargo at all. It was an attempt to conserve within this country all the materials needed for defense—a measure of ordinary prudence if the United States is to have any military defense program whatever. But the measure might have been used, however, to see that Japan did not continue to obtain from this country either scrap iron to fill her bombs or high octane gasoline to drive her planes on their bombing raids over Chungking and other Chinese cities. By so doing, the American conscience would have been eased. There never has been any serious difference of opinion in this country as to the traffic with Japan in bombing materials. The American people have hated it; they have wanted it stopped. They have rejoiced at the stopping of some parts of that traffic by the state department's moral embargo.

But they have wanted the whole thing stopped. Their only hesitation has been as to the wisest way in which to stop it. The new May bill offered a wise way, but the chance has not been taken. The President, despite the power now in his hands, permits the sale of scrap iron and gasoline to Japan—and to other aggressors—to continue. Why?

Britain Bows To Japan

MR. ROOSEVELT'S failure to cut off war-making supplies to Japan becomes the more deplorable in the light of Great Britain's agreement to stop the shipment of arms, ammunition, trucks and gasoline to China by way of the Burma road. Despite efforts made in London to disguise the reality of the British surrender, it is clear that the Churchill government has been forced to accept Japan's demands almost *in toto*. The British press tries to minimize the practical effect by saying that not much traffic could go over the Burma road anyway during the present rainy season. But Lord Halifax was more candid in admitting to the Chinese ambassador in London that "certain inexorable new factors have entered into the world situation since the capitulation of France." It is hardly possible to criticize Great Britain for acceding to the Japanese demands. The British empire has been crowded into a tight corner and could hardly have been expected to provoke an attack upon its possessions in the Far East for the sake of continuing to supply Chiang Kai-shek. But there can be no mistaking the result of the British action. With the Burma road closed, in addition to the closing of the supply line through French Indo-China, the Chinese government is left dependent upon Russia for outside help. The physical difficulties of getting supplies in from Russia have hitherto severely restricted the materials which Chungking could obtain from this source; in the future, political considerations may still further curtail Stalin's aid. Chinese resistance, therefore, will have to be continued either in dependence on Russian supplies, which will throw Chungking into the arms of Moscow, or of the scattering guerilla type for which free China's own primitive industries can provide equipment and ammunition. In the latter case, there is little to oppose such further penetration of the country as the Japanese staff may order. In any event, as was said in these columns last week, China's darkest hour seems at hand.

Court Rules Payment of Teaching Nuns Legal

INDIANA'S supreme court has recently sustained the verdict of a lower court the effect of which was to uphold the legality of the act of the Vincennes school board in paying the operating expenses of three parochial schools, including the payment of salaries to the nuns who continued to serve as teachers. This arrangement was made in 1933, when the church authorities declared that their schools would have to close unless they were supported by public money. Basic facts upon which the parties to the suit seem to have been in agreement are these: religious instruction was not given during school hours but was given before or after; the nuns, who continued to occupy their positions, were properly certificated as teachers; Catholic pictures and other symbols remained on the walls of the schoolrooms; and Catholic children from all parts of the city attended these schools. The court held that the school board did, actually and technically, establish public schools in the buildings formerly occupied by the parochial schools, and that this was done to meet an emergency and to provide school facilities for several hundred children for whom there would otherwise have been none on account of the closing of the parochial schools. The suit was brought by taxpayers who claimed that the pretended closing of the parochial schools was a mere subterfuge to throw upon the public school board the cost of their maintenance. There is, of course, a continuous campaign to get public money for the support of parochial schools. Minor successes have attended this effort in several states. Those who believe that public money should go only to public schools, and that the liberty of any religious group to maintain its own schools should be matched by the responsibility for supporting them, are naturally suspicious of any "subterfuge" by which the American school system may be undermined by indirection. It is well to be wary. But it is also well to be just. A court must decide such a case upon the evidence in the particular case. In this case there is no convincing evidence that the whole affair was not conducted in good faith on both sides. The arrangement continued for four years, after which, as the available information indicates, the schools reverted to the *status quo ante*. But during those four years they probably were pretty straight Catholic schools.

False Witness Against The Federal Council

ATTACKS on the Federal Council of Churches and its officers on the ground of alleged subversive radicalism are periodically recurrent, like the story of the sea-serpent seen off Atlantic City and the often killed but never dead legend of the "Protocols of the Elders of Zion." Libelous assaults on important agencies of public service are perhaps more annoying than dangerous. Still, they are in a degree dangerous. The latest and one of the worst is an anonymous circular called "The Federal Council of Churches of Christ in America Speaks." So it does, but it does not say what the circular reports it as saying. The defamatory circular creates its false impression, or seeks to create it, partly by representing the Federal Council as responsible for statements put forth by persons or organizations not connected with the Federal Council, partly by stupidly interpreting as radical or communistic some of the sentiments that have been expressed by officers of the Federal Council and by thousands of other socially liberal persons. Before taking seriously these freely flung insults, one should note the point of view which they imply. It is a point of view from which the advocacy of any form of federal union among the nations of the world appears subversive; a point of view from which sympathy with the Spanish loyalists in their struggle against fascist Franco and his Italian and German allies seems nothing less than commitment to communism; a point of view from which defending the religious liberty of conscientious objectors

looks like treason. It is, in brief, the standpoint of Pelley, Winrod and Edmunson, from whose previous releases much of the contents of this latest circular appears to have been culled. Mrs. Dilling's notorious *Red Network* seemed to be the height of the ridiculous, but this is worse. If this country did not enjoy the freedom which these baiters of liberals so savagely attack, they would not be permitted to flood the mails with their frantic propaganda for a thinly disguised fascism.

What Will Come Out Of Havana?

SELDOM has an international conference met with more uncertainty as to what it could accomplish than the special Pan-American gathering at Havana. President Roosevelt's grandiose cartel scheme had been virtually abandoned before the conference opened. Not only had the Latin republics shown no readiness to enter such a cartel; North American finance had shown no eagerness to support it. About the most that now seems possible in the economic field is some extension of loans or credits by the United States to lift the weight of the surpluses which are creating such havoc in Brazil, Argentina, Chile and Uruguay. Unless the present outlook changes the attention of the conference is likely to be devoted largely to the political question of the future of the British, French and Dutch colonies in the Caribbean and on the Central and South American mainland. The British naval patrol off the French island of Martinique has brought home to Americans of both continents as nothing has hitherto the problems and dangers implicit in such European possessions. It is possible that Havana may give birth to a proposal for some form of internationalization of all such colonies under a joint American trusteeship. The people of the United States haven't yet got it through their heads that South America is not waiting breathlessly for a chance to follow North American leadership. But the obvious coolness of the Latin republics to the Havana conference may serve as a timely reminder that if our proposals are to be accepted they must be as patently in the interest of the South American nations as of our own.

The Case of the British Children

AS THOUSANDS of Americans were opening their homes to provide a refuge for the war-harassed children of Great Britain, the British government suddenly announced that it had "regretfully decided that the operation of the government scheme must be postponed for the present." The result has been to render completely chaotic a situation already sadly confused. Parents in England continue to apply for the evacuation of their children. Committees in this country continue to appeal for funds. Families continue to offer their shelter. But no one knows whether more children will be brought to safety or whether this whole humanitarian enterprise is to be abandoned.

As might be expected under such circumstances, everyone concerned is indulging in the grand old game of passing the buck. It had been alleged from England that the delay in evacuating children was due to red tape in United States immigration regulations. The state department and Ambassador Kennedy have effectually disproved this. It has been shown that far more visas have been available at all times for British children than there have been applicants to use them. Furthermore, the immigration authorities have now lifted all restrictions and are ready to permit any number of the child refugees to come in under visitors' permits. The trouble, this government asserts, centers in London.

In its announcement postponing operation of the child evacuation program the British government placed the blame on the fact that "there are not sufficient naval vessels available for the duties of convoy." This sounds convincing. No one wants these children launched on the Atlantic if they cannot be assured a fairly safe passage to these shores. But there are at least two facts connected with this explanation which will puzzle many Americans. For one thing, it is generally believed that large numbers of vessels are sailing back and forth between Canada and England every week *under convoy* and that these vessels are almost empty on their westward voyage. It is quite as easy to send children to American refuges by way of the St. Lawrence as of New York. And for another thing, the transport situation is no different today from what it was when this plan was launched a month ago.

If the British cabinet considers the plan impracticable now because of transport difficulties, then for the same reason it must have considered it impracticable at the time of its inception. Why, then, was the scheme ever launched? Why have hundreds of children from aristocratic families, including child relatives of the queen and of many members of the cabinet, been evacuated in its first stages? Why has the American public been worked up to such a tremendous emotional response? And why, now that the point has been reached where children from families without political influence and children of the poor were next in line for evacuation, has the British government suddenly found the dangers too great and arrested the whole enterprise, so that it is suspended in midair?

To many Americans it will appear that this sudden reversal on the part of the British authorities has a political rather than a humanitarian purpose. It will be suspected that it is designed, not to protect the safety of the children, but to induce the United States to emasculate further its neutrality legislation. If the United States can be induced to propose that it will provide ships and convoys for the transport of the children, then it will be forced to repeal that vital section of the law which forbids American ships from entering combat zones. A few American newspapers are already making this dangerous proposal, even to the extent of suggesting that American warships be sent to convoy the ships carrying child refugees through the danger zone.

There is only one possible basis on which the American people should consider a proposal to send American ships to bring British children to this country. If the German government could be induced to grant a safe conduct to ships on such a mission (following the Red Cross prece-

dent) the United States might undertake this responsibility. But this is a remote possibility. Germany is not likely to be willing to relax her air and submarine blockade for the sake of child lives, any more than Britain would be willing to relax her blockade of Germany for the same reason.

In the meantime, our many readers who are continuing to open their homes to the child refugees can be assured that their offers are being forwarded to the proper authorities. If a way is found to send the children to this country, their desire to share in this enterprise will undoubtedly be gratified.

Dr. Van Dusen Speaks More Plainly

LAST February 14, there appeared in these pages an editorial entitled, "Speak Plainly!" It was directed chiefly toward the signers of a manifesto inspired by Professor Henry P. Van Dusen and others and designed to awaken in the churches of the United States a sense of "obligation to lead their nation to assume a responsible relationship" to the European war. The chief point of our comment was that the document was lacking in candor. While purporting to reveal, it seemed only to conceal the real aim of its authors. The document lent itself to the suspicion that it was intended to be a contribution toward the creation of that kind of pro-Ally psychology which could be easily translated into national belligerency. It seemed to say, but without saying so, that the fate of civilization and of Christianity hung upon an Allied victory, and therefore that America should abandon neutrality and go in on the side of the Allies. Inasmuch as the real design of its authors was in doubt, we exhorted them to "speak plainly and not in riddles."

Dr. Van Dusen now speaks more plainly. We publish in this issue an article which he entitles, "Irresponsible Idealism." In it, the author boldly reveals the fact that when the manifesto was issued he *knew* and *had known* for at least a year and a half that there "was one thing and *only* one thing the United States could have done through the winter of 1938-39 which might have prevented the European conflict. . . . If the people of the United States had been willing to indicate that, . . . if [the nazi] aggression continued, this nation would feel compelled to enlist its full strength in defense of the victims [that is, had served notice that it would enter the war], war would almost certainly have been averted." Dr. Van Dusen says he knew this: "Every intelligent student of world affairs knew" it. His knowledge, moreover, has been equally clear ever since the war started, as to the only way peace can *now* be achieved. "Now, as then," he declares, "if the American people are willing to take *effective* action toward the establishment of peace, one and only one course opens to them—the enlistment of their full national resources in assistance to Great Britain," that is, the abandonment of neutrality and the total enlistment of this country in the war against Germany.

Here is greater frankness. But if Dr. Van Dusen possessed this extraordinary knowledge as long as a year and a half ago, why did he conceal it in the cryptic terms of the manifesto which he sponsored only six months ago? If any justification of our refusal to publish any more documents of that sort were needed, Dr. Van Dusen has now supplied it.

With what he confesses are "harsh words," he now pillories all those who then advocated any other course of action. In particular, he holds up The Christian Century and President Albert W. Palmer of the Chicago Theological Seminary to condemnation and derision for imagining that any other course than America's belligerent association of herself with the Allies was so much as worthy of exploration. "There was never the most minute iota of possibility" that any pacific solution of the crisis could be found. Those who sought for such a solution were "escapists"—they had created "a world of illusion to avoid confronting reality." The effect of advocating "any other measure as an effective preventive of conflict was to fire people's hopes without the slightest foundation, and so to prevent them from facing the real facts." Dr. Palmer and this paper are charged with "a betrayal of the truth," "an unwillingness to face known and indisputable facts," "a radical falsification of issues," "a gross misleading" of others; this course is "pitiable," and specifically in our case and that of Dr. Palmer, "it is unforgivable."

The Christian Century is not unfamiliar with communications written in this temper, but they usually come from citizens of countries which are already caught in the terrible tragedy of the war. These are always read with understanding and kindly feeling because our American experience in the World War demonstrated that the first casualty of war is reason itself. Such communications, together with editorial characterizations of this paper's position in the press of belligerent countries, leave no wounds. They are not answered controversially, for the simple reason that they are unanswerable. However, so long as this country remains neutral, it is probably necessary to regard the American victims of this psychosis as responsible for their utterances and to try to talk things over.

In Dr. Van Dusen's case, the war psychosis takes the form of an irresponsible omniscience supported by wild claims that the absolute knowledge he has long possessed was also shared by "every intelligent student of world affairs." He *knew* the only thing that would have prevented this war, and he knows the absolutely only thing that will now bring enduring peace. Those who advocated any pacific means of averting the war and who now advocate any appeal to reason for the restoration of peace, have been acting under an "irresponsible idealism," living in "delightful dream worlds," indulging "irresponsible fancies" and "personal whims."

With great reluctance, we are bound, nevertheless, to challenge Dr. Van Dusen's omniscience. We do not believe that he knew what he pretends to have known for the past year and a half, nor do we believe that what he dogmatically asserts he now knows about the future is true knowledge. Moreover, we are compelled to put a large interrogation mark over his repeated statement that "every intelligent student of world affairs" knew what he pretends to have known.

To name one such "student," it seems that President

Roosevelt did not know what Dr. Van Dusen knew. Before the actual outbreak of the war, the President issued an appeal to the prospective belligerents to keep the channels of negotiation open. Pope Pius XII was also apparently uninformed of our contributor's absolute knowledge, for he, too, was reported as exceedingly busy in the work of pacification, and not without hope. He even issued an encyclical on the matter—a despised "pronouncement" which is one of the "favorite instruments" of the stupid churches. European neutral sovereigns tried conciliation by an appeal to reason and compromise. When the war was four months old, President Roosevelt sent an ambassador to the pope for the purpose of cooperating in "parallel efforts for peace." He asked American Jewry and Protestantism to mobilize their "spiritual forces" to help him in this effort. That this particular project was totally hollow, as has been sufficiently demonstrated in these pages, does not nullify the fact that the President must have had some real ground for believing that the war might be brought to an end. Mr. Roosevelt's utter ignorance of the "truth" and the "facts" which Dr. Van Dusen claims to have possessed in absolute degree was further demonstrated by the subsequent sending of his undersecretary of state to all the belligerent capitals to discover if possible a pacific basis of settlement.

The world generally interpreted the military inertia behind the Maginot and Siegfried lines as an indication that neither side was willing to risk an offensive. Hitler himself had actually offered terms both before the Polish invasion and after. The Allies had refused to deal with him on any terms. Every neutral power, every peace organization in Britain and America, the entire neutral press of the world, and every peace-loving person cherished the hope that the winter equilibrium at the front could be taken advantage of to bring about a settlement on a pacific basis. Does Dr. Van Dusen know what he says when he declares that "every intelligent student of world affairs" knew at that time that this vast upheaval of anxious hope and practical activity was mere "escapism"?

It was at the end of this period that The Christian Century came forward with its proposal for a conference of neutrals, which Dr. Palmer seconded. The blitzkrieg broke while The Christian Century's editorial was on the press. Unquestionably the scene in which any peace proposal could hope for immediate consideration was decidedly changed. This was acknowledged in our reply to a letter from Dr. Reinhold Niebuhr in our issue of May 29, in which we said: "We have no illusions as to the fact that the war has now passed beyond the point where any peace effort could hope to be effective. The war will now go on to a knockout. Our proposal may have come too late. It is in good time, however, for the next war!"

The failure of these and other pacific suggestions was not due to any inherent lack of realism in them, but partly to the fact that the President of the United States, having already taken an unneutral position in relation to the war, would not entertain them. That was no reason, however, why Christian leaders like Dr. Palmer should not voice their thoughts as to the better way for our nation to take. Even now that Hitler has the whiphand in Europe, The Christian Century will continue to publish articles designed to illuminate past failures, to furnish guidance should the present war pass into a new phase, and to develop a sound and Christian peace policy which may not be practically available until the next war—a war whose coming we believe Dr. Van Dusen's proposal, if adopted, will help to make as "inexorable" as he holds the present war to be.

As for the more remote follies of these "escapists"—dating back before the Madras Conference of December 1938—especially the proposal of Dr. Palmer for a world economic conference, words fail to express the awe which Dr. Van Dusen's amazing knowledge awakens in our breast. He knew that this was all nonsense. He does not say that he knows it now: he knew it then! "Every intelligent student of world affairs knew that!" We shall have to take his word for it that *he* knew. But we are bound to deny that the arrival of The Christian Century at the Madras Conference with Dr. Palmer's proposal produced any such general reaction as that which Dr. Van Dusen describes. There may, of course, have been some such reaction among the British delegates and those from the British dependencies. It seems curious, however, that the World Council of Churches at its Paris meeting, ignoring "what *all* knew to be the actualities of the world's crisis," did project the informal conference at Geneva in the line of "Palmer's preposterous proposal," and that the conference was actually held before the war started.

That all these efforts—those of the President, the pope, the neutral sovereigns, the neutral press, the peace organizations, the churches, the World Council, Dr. Palmer, The Christian Century—have so far failed to "turn back the march of inexorable events" is a measure of the tragedy in which the world is caught. But these efforts may not now be justly characterized as escapist and pitiable and unforgivable, by one who did not then shout his contrary knowledge from the housetops. If Dr. Van Dusen had now come forward and said, with sadness, that, these efforts having failed, the only promising course which he sees as still open is for the United States to enter the war, he would have placed himself in an understandable and reasonable—though in our view a wrong—position. But for him to claim that he knew all along that these efforts were bound to fail, and that "every intelligent student of world affairs" knew it, and to deride Dr. Palmer and The Christian Century for their humble part in this world-wide effort to avoid, and then to end, the war, places his distinguished mind among the war's intellectual casualties.

It is unnecessary to extend our space to include comment on the merits of the proposal which Dr. Van Dusen offers, namely, that the only way to bring enduring peace is for the United States now to go to war on the side of Great Britain. That proposal as a solution of Europe's troubles is reminiscent of a vast national disappointment. America heard it twenty-three years ago, believed it, and acted upon it. The result was not peace, but an armistice, and a "settlement" in whose wake the seeds of new and more terrible war were sown. If the United States again enlists "its full national resources in assistance to Great Britain," there is not only grave doubt of victory, but, in our opinion, not so much as "the most minute iota of possibility" (to copy Dr. Van Dusen's sharply cut description of zero) that the "peace" which would follow victory will be anything but another armistice administered with

even greater insensitivity to justice than was the armistice of 1918.

The simple truth, as we see it, is that war is itself the supreme example of "escapism." As a well known psychiatrist has recently stated it, war is a "mass flight from reality." It is the escape from the level of reason to the brute level of blind impulse and passion. It is a confession that the nations are unwilling to solve their problems with intelligence and justice and voluntary sacrifice; rather than do so, they are willing to consign civilization to destruction. Until the despised "idealists" are able to bring the nations back from this escape to face the realities of our world, an enduring and decently peaceful civilization will be a hopeless dream.

'Fiends in Shape of Boys'

EDITOR THE CHRISTIAN CENTURY:

SIR: Boys can be fiends, and they are never more delightful than when they are. But not, perhaps, to their victims. I am not thinking only of the "Ode to an Expiring Frog" recited by Mrs. Leo Hunter, though that ode gives me a title:

> Say have fiends in shape of boys
> Hunted thee from marshy joys?

It is not unknown for boys to do such things. Perhaps it is true that we have to go through a stage of savagery, and at least it is better to have it early rather than late in life. It is not of such qualities I am thinking, but rather of their fiendish treatment of their elders.

Not that their elders do not deserve it. They simply call for it, and they get it though sometimes they do not know the facts. A man may go through life with a nickname of perfect fitness attached to him, and he may be the only one who does not know it. Boys bring to their treatment of elders, teachers and others, a skill which is almost inspired, an insight into weaknesses of character such as no judge on the bench can surpass, and a capacity for summing up in a word the man with whom they deal which would have made even the satirists of the eighteenth century envious.

Did you ever consider the way in which boys play upon the teacher's attachment to certain pet theories? How artlessly they plan to lead him to a digression upon some view of history or politics! How innocent they look when they put a question designed to lead him "down the garden path." They know that a digression such as that will waste time and cover a multitude of their own gaps in preparation. I remember to this day how a certain teacher in my school had a weakness for the Spanish Armada and had written a long epic upon it. He could be led to spend time by reading to us extracts. It is when boys look most interested, and show indeed an innocent enthusiasm, *that they are most to be dreaded.*

You will at once say with your customary acumen that *this quality is even displayed by students of a later* growth. Learned professors have been known for their *pet aversions. The natural way to lead them astray is to* ask whether Dr. Erudite Smith has not dealt with the subject in hand, this same doctor being known as the professor's pet whipping boy. Then the expected digression begins about "That Man."

These gentlemen still have some of the skill of their boyhood, but they never keep the same fresh glory. Boys indeed come to know the teachers who are proof against their arts. They know too those who are vain and rhetorical and especially those who are sermonic. They lead them on, and these poor victims think that they have had a splendid time in the class with their youthful hearers drinking in their wisdom, laughing at their jokes, responsive to their ethical teaching.

But when these hearers are alone they will be saying, as Kipling's schoolboy said after a certain speech given to the school, "This *is* the Gadarene Swine." But they may add, "Anyhow we kept him from that dangerous ground over which we had traveled lightly."

It is after all true here as in the rest of life that the really honest man has no reason to fear being taken in by tricksters. The teacher who thinks first of his job and not of his own vanity or self-glory is proof against even these charming fiends. Still it is a safe rule for such as teach others, especially boys, "Beware of digressions." After they have firmly grasped this rule and diligently kept to it for some time, they may allow themselves now and then a digression.

The nicknames which boys give are most likely the wisdom of the many, captured and secured by some wit among them. They may be, and often are, masterly. They are not contemptuous, as a rule, and when they are they are not so without reason. Often they are so happy and complete that in after years men still remember their old teachers affectionately by their nicknames. But boys can be fiends, sitting in judgment on their elders, and by one word passing a life sentence upon them. Speaking for myself, I don't want them changed, and I am tempted sometimes to say, as the great master of a school once said, "The more I see of the average parent, the more I think of the average boy." (Only, is there an "average boy"?)

Ever yours digressing,

QUINTUS QUIZ.

History

IT all has happened long and long ago:
A king has raised a sword, and sacked a land.
A brigand chief, with his black tattered band,
Burned farms and houses, and enslaved the foe.
A madman shouted, "Let the smoke-winds blow
And the red floods be loosed, that I may stand
Steel-crowned, a conquering lord!"; a czar's command
Ordered the spiked and helmeted streams to flow.

Massed armies rumbled, walls and towers sank,
And the wide hills were stripped of woods and herds,
And women moaned, and empires tottered low.
But who were they that, rank on crashing rank,
Thundered and screamed? . . . No eye can read the words,
For that all happened long and long ago.

STANTON A. COBLENTZ.

Gandhi Faces the Storm

By Harold E. Fey

WHAT will happen in India if Britain suffers the same fate which has overtaken three other nations with colonial empires? The answer in part will depend upon Mohandas K. Gandhi, whom I visited only a few weeks ago. While the catastrophic collapse of France was still in the unpredictable future, impressions gathered during the three days I stayed with the Indian leader may help to provide a basis on which to assess the intellectual vigor, the spiritual insight and the political acumen of this fragile old man. For whether he lives or dies, it is universally admitted that Gandhi's influence will be strongly felt in the fateful decisions toward which India is moving.

Four years ago Gandhi went to live in Segaon, a backward village of "untouchables" located near Wardha in central India. He intended to go alone, attempting to discourage even his wife from following. But that elderly lady has a mind of her own. Other followers also sought him out until he was forced to move across the road from overcrowded Segaon. Here he started a new village which now consists of a dozen mud huts. To Sevagram, or "service village," the two-wheeled cart which served as my taxi jogged one blazing morning of the Indian hot season. The dusty road which Sir Stafford Cripps had followed only a few days before had previously been traveled by Lord Lothian and others whom the world calls mighty. At that time of the year the almost level plains of Central Province resemble the arid vastness of Oklahoma. Among the trees at the side of a shallow creek we came upon unpretentious Sevagram, its people busy about the routine of a sultry morning.

India's Mud-Hut White House

Visiting with Mahadev Desai, Gandhi's senior secretary, I made an appointment to see Gandhi late that very afternoon and arranged to return to Wardha with the district medical officer, who had come to deal with an outbreak of smallpox in Segaon. While I waited I sat in the shade of a tree and looked about. In the center is Gandhi's tiny house. It is a one-story mud hut, with thatch roof and earthen floor, about fifteen by twenty feet in size and, as I was later to learn, it contains two rooms. Outlined in the gray-brown mud of one wall are the forms of two spinning wheels surmounted by the graceful curve of a palm tree. This is the sole decoration. The other buildings of the village, which accommodates a permanent population of perhaps fifty people, are of the same construction although some are a bit larger.

On the way back to Wardha in the district doctor's car, this government official and the surgeon who accompanied him spoke in terms of great respect and affection for Gandhi. In accounting for his amazing vitality, the more remarkable because of the toll which the Indian climate takes, the physician said that in his judgment it was due to Gandhi's cleanliness and simplicity of life and to his unwavering faith in God. Although he is past seventy, the mahatma "does more work than a dozen men," he said, because his strength is inwardly nurtured. The visiting surgeon had glimpsed Gandhi for the first time that morning and was evidently greatly impressed with the importance of the privilege which had been his.

In Wardha I interviewed a graduate of a ranking American theological seminary. A Christian, he has abandoned the Indian Christian church because he says it is hopelessly linked to imperialist interests. He believes that the Indian educational system as it is developing under Gandhi's interpretation of the principles of truth and nonviolence is more Christian than the present Indian church can possibly be. I also talked with graduates in education of leading American schools who are putting into practice far from its origin the philosophy of John Dewey. All of them were dressed in hand-made Indian cloth, which was of excellent quality and weave, and all live in ascetic simplicity.

Welcome to Sevagram

Back at Sevagram again I was greeted by Mr. Gandhi himself and invited to join the members of the ashram in their evening meal, which is eaten together. There was no fuss of secretaries and factotums and hardly even an introduction. Mr. Gandhi, who always seems to be capable of high good humor, immediately said: "If you will guess how I knew how to pronounce your name, I will give you an orange," and he brought from the cool water of a brass bowl a dripping piece of fruit. When I "failed in my first examination" he told me that both Muriel Lester and John Haynes Holmes had written that I was coming and gave me the orange anyway. In this informal fashion I was introduced to Sevagram.

After the evening meal, we hiked a mile or so up the dusty road and back. Gandhi's morning and evening walks are an institution at Sevagram. Fifteen or twenty people followed along, Gandhi leading out vigorously, his light bamboo staff pumping like a piston. He showed great interest in my long journey to India and in conditions in China and in America, remarking that he hoped that we would not become involved in the European war, which he regards as the judgment of God upon nations which trust in methods of force and seek gain through getting or holding colonies against their will. Then he turned and heard the reports of associates who had just returned after having spent months in Indian villages teaching the farmers handicrafts and village organization.

On this first walk I also talked with Rajkumari Amrit Kaur, a highly educated Indian woman who is serving as a second secretary to Gandhi. She is said to be a Christian, a member of the Indian nobility, is small, very neat, and speaks a beautiful drawing-room English. We discussed the new scheme of village education known as the Wardha plan. This plan has grown out of Gandhi's conviction that Indian education, based on British university entrance requirements, is completely out of touch with Indian life.

The new education, he says, must be based upon the crafts. His theory is that nothing is worth knowing that cannot be acquired through the process of doing the indispensable work that is necessary to life. So, as the child begins to learn spinning, the number of threads in the yarn teaches it to count, the shape of the wheel teaches it geometry, the story of spinning opens to it the history of the long struggle of its people for bread and freedom, and the desire to record and teach these things makes its language and grammar study easy.

With this beginning, a group of well trained educators, housed in one of the mud huts at Sevagram, is revolutionizing the entire educational structure. During the two years that congress ministries ruled eight out of eleven Indian provinces, the "Wardha scheme" got its start. The products which will be made in these schools by the children already engaged in productive labor will, it is hoped, provide financial support for the extension of learning to the nine-tenths of the people of India to whom education has until now been denied.

Evening Prayers

Returning to the village after the walk, the entire membership of the ashram gathered for evening prayers. Night had fallen and rain unseasonably threatened. So the prayer mats were spread on the porch of one of the buildings. Gandhi seated himself in the middle and the others ranged about him. The lanterns were dimmed, so that a faint glow surrounded the group. Then a leader issued a plaintive, three-times-repeated call to prayer, and a man with a curious stringed instrument began to play. This cello or banjo possessed the remarkable quality of sounding very far away when it was strummed softly. To this plangent, ethereal music the entire group then recited a long section of the Hindu scriptures. During the half-hour of recitation, Mr. Gandhi sometimes took part and sometimes not, but remained bowed in the most complete devotion.

Preparations for bed involved the simple gesture of unrolling our blankets on the veranda, since the rain prevented the usual custom of sleeping in the open. I lay down perhaps ten feet from where Mr. Gandhi's pallet had been spread. His Indian physician, Dr. Roy, then used a delicate modern instrument which tested his blood-pressure and directed a thorough massage. These ministrations seemed to take a long time. I finally drifted to sleep with the impression that the conversation between Gandhi and those who waited upon him was ending.

About 10:30 Mr. Gandhi decided to move his bed into the open, the threat of rain having passed. The rest of the group followed, but I stayed behind. Following the evening prayers, members of the ashram had caught a wicked-looking scorpion and a twitching gray-green snake whose bite is said to be as deadly as that of the cobra. In each case, Hindu reverence for life had carried the interlopers across the road and politely dropped them unharmed into the grass. With these deadly pests at large, I was satisfied to remain on the porch. Several times during the night I wakened and looked out on the peaceful scene, with sleeping figures scattered all around the central strange man who seemed to be so much at home in the mystic splendor of the clear Indian moonlight. Long after midnight I stood admiring in the blue light the beauty of the white forms sleeping, the vague outlines of huts and trees and low hills beyond. There were no guards in this, the real capital of India, and no need for guards.

Morning Prayers

Morning prayers came when the rising bell echoed among the glowing stars at four o'clock. Mats were spread around the bed of the mahatma. Only a third of the people arose, the others continuing their slumbers round about while once again the cantor gave the call to prayer and the musician started chanting the next section of the Hindu scriptures. One of the village workers led in a protracted section and long before she had finished the mahatma had gone back to sleep and was snoring audibly. It was reassuring to discover that Gandhi after all is no superman, but that he sometimes gets sleepy during long prayers like ordinary mortals. Dawn had just begun to tint the east when devotions were finished.

Unlike the other meals, breakfasts are eaten by the individuals alone. Breakfast consisted that morning of a tumbler of hot goat's milk, some dates, grapes and *chapati*, a thin crust of Indian pancake-like bread. Lunch was more sumptuous. A bowl of curd, some cooked greens, a raw cabbage leaf and onion, some cooked vegetables, two kinds of hard bread, rice and oranges. All meals are, of course, strictly vegetarian. Commenting, Gandhi noted that the villagers do not have as much as he has, and said he was trying to learn how to cut down his consumption of food and at the same time not lose strength and energy.

After breakfast I had opportunity for my second walk with the Indian leader. The evening before I had outlined to him my purpose in coming and the questions I wanted to ask. As we walked down the road, I asked him why the Indian National Congress had voted to begin civil disobedience again at this time. He said that the British government had never redeemed the promises made in the First World War and that she had no right to deny India her independence now. Indians, having been asked to help Britain at this time, were not going to repeat the story of the last war. When I asked when civil disobedience would begin, he said he did not know. Civil disobedience is not a strategy like that which is used by generals, he explained. It is an inner necessity which, if it is done at all, must be done spontaneously and regardless of consequences. Unfortunately, he continued, India was not ready, but he quickly said that he did not know the hour and the moment when she might become ready.

Not to Embarrass Britain

His purpose in initiating civil disobedience is not to embarrass Britain. When I asked him why he should hesitate to embarrass the government that had kept India from her freedom for so long, he rebuked me for even asking the question. He said that he had no grudge against the British people, that he admired them very much, and that he strove by every means possible to avoid causing them any unnecessary difficulty. He stressed the fact that the last thing he had in mind in initiating civil disobedience was to be of any help to Britain's foes. If by her own refusal to grant independence to India, Britain gets

into a compromising position, then there is no way to avoid difficulty but Gandhi will not be responsible.

At present, he said that India was far from being ready for mass civil disobedience. If satyagraha were launched now, it would, he said, "be starting a fire no man could control." India is in a bad state, he continued. The continual rioting and fighting and the growing rivalry between Hindus and Moslems indicate that it is not spiritually ready. The salt march to the sea was successful because the people were spiritually prepared. Lacking this mass preparation, civil disobedience might now have to be launched on a smaller scale. A selected group of congressmen might precipitate civil disobedience, or he might do it himself. On the other hand, mass action was not ruled out. It all depended upon the will of God. God would guide the eventual decision, and Gandhi would know his will through prayer. This was the real reason why he did not know when disobedience would begin.

Conflict Between Religious Communities

Following this interview, Gandhi went back to his spinning wheel, and I to visit the headquarters of his village industries association. There I saw in a new museum the various steps of the history of spinning and the revival of those home handicraft industries by which Gandhi hopes to break the control of foreign capital on India, and to make his country self-sustaining. Returning in time for prayers in the evening, I went into Gandhi's hut for the third interview. Both Desai and Miss Kaur were present, as were several others. Gandhi sat on the floor with his back against the wall, and I on a mat at his feet. In the light of a kerosene lantern the faces of the dozen people in the room glowed strangely.

I began by asking him what was the solution of the conflict between Hindus and Moslems. He said it would be *swaraj,* or home rule, that the presence of the foreign viceroy helped to exaggerate and inflame the problem. He did not minimize the difficulty of reconciliation because he said the Moslems remember the time when they ruled India and they want to get their power back again. Moslems reply that Hindus use the Indian National Congress as a cloak for Hindu rule. So I asked him about the familiar Moslem charge that the congress is a Hindu organization. This he denied, saying that it had mothered minorities ever since it had been founded nearly two generations ago by the Englishman Hume. He said the congress had gone out of its way to placate the minorities and would continue to do so, but that if minorities felt their interest required that they confine themselves into an opposition or anti-congress party, congress would not object to the formation of such a political group.

The organization of industrial labor into unions is a question that is hotly discussed in India. In this area communism has its principal support and strength. Gandhi said he is continuing to encourage the organization of unions which are not controlled by communists. He pointed out that his organization controls one of the oldest industrial unions in India, that this union maintains schools, hospitals and welfare work and aims to become the owner of the mills it works and to divide the profits among the workers. He pointed out that the union is now strong and wealthy and that it manages its affairs by negotiation, without strikes or other difficulties. He admitted that communists control unions in some places in India, particularly in Cawnpore. The real problem in India is not industry, but agriculture. It is, therefore, the farmer and not the industrial worker who constitutes the crux of the Indian problem, he said.

Plans for Peasant Help

To deal with the problem of the ninety per cent of the people of India who live on the land, Gandhi pointed out that he had organized five principal agencies. The first is the spinning association which exists to free the people from the tyranny of foreign cloth. The second is the village industries association whose work is to develop handicrafts. The third is the National Planning Commission, whose chairman is the brilliant Jawaharlal Nehru, whose work it is to coordinate the best minds of India on the planned development of Indian economy. The fourth is the so-called "Wardha education scheme" which seeks to make every Indian, by the same process, both literate and productive. And the last is the organization he has built up to rid India of the curse of untouchability.

Gandhi went on to explain that all his co-workers in these activities are committed with him to an avowed non-violence position—to the creed of "soul force." This, he insisted, is at the very heart of democracy. You cannot have both democracy and violence. Democracy, he maintained, is a drag and a hindrance to nations which are committed to war or to methods of violence. If nations are going to fight, let them first give up democracy, because they cannot keep it anyway. The creed of non-violence protects the weak, whereas armed and warring nations cannot protect the weak. In a true democracy, the weakest and the strongest are equal. In no country in the world today, he said, do the strong show that meticulous regard for the weak which he is seeking to build in India. In the United States the farmer is a capitalist and he helps exploit the weak. In India the farmers own only a very small amount of land or perhaps none at all. A society built on the principle of non-violence will take them into account and seek to serve them.

What Is Britain Defending?

What is it that Britain is defending today? asked Mr. Gandhi. She is not defending democracy, he said, or else she would at once give India her freedom. She is defending her right to continue to control colonies against their will and she is trying to prevent them from falling into the hands of another nation which has the same aim.

I asked Mr. Gandhi how he managed to carry the enormous responsibility which lay upon him as the leader of the Indian people. He said: "If I felt I had to carry my responsibilities alone, I would go mad. I know that if I speak the word, millions of Indians will rise to do my bidding even unto death. These millions have faith in me and will do what I say. Why is this so? What have I done for these millions? I have become one of them. I trust God that this power which I have will be rightly used. I do not worry about it, but I try to do what is right and leave the rest to God. Nothing can defeat his will."

Irresponsible Idealism

By Henry P. Van Dusen

A YEAR and a half ago, through the columns of The Christian Century, Dr. Albert W. Palmer initiated a campaign for the summoning of a world economic conference to forestall the threatening European conflict. The Christian Century supported Dr. Palmer, made his proposal its own, and ardently pressed for such a conference as the one promising preventive of war. During six and more of the most critical months in human history, large numbers of American Christians lodged their hopes for averting world conflict in the projected world economic conference.

Yet there was never the most minute iota of possibility that such a conference could have been held or that, if it had assembled, it could have turned back the inexorable march of events. Every intelligent student of world affairs knew that. This was true even within the church. I can recall vividly the expressions of incredulity on the faces of foremost Christian leaders from every corner of the world when the proposal first came to them at Madras. And again in Paris a month later when the plan, now transformed into a *Christian* world economic conference, was urged upon the provisional committee of the World Council. Was it possible that reasonable and responsible men could seriously sponsor such a suggestion in the face of what all knew to be the true actualities of the world's crisis? One of the senior leaders of the world church, a man of uncommon grace and charity of spirit, voiced the view of nearly all when he referred, with unintended alliteration, to "Palmer's preposterous proposal."

Only One Thing Possible

The proposal sprang in the first instance from a sincere and noble concern—a sense that the nations were heading toward holocaust, and that something ought to be done about it. As one of the advocates of the plan cried passionately, "The world is about to burst into flames. Surely there is something we can do!" Yes, there was one thing, and *only* one thing, which the American people could have done through the winter of 1938-39 which might possibly have averted the European conflict. If the United States had then promised to the democratic powers the unlimited material and moral aid which is actually being given today, war might have been averted. If the people of the United States had then been willing to indicate that they could not witness unconcerned the repeated and ruthless despoilment of weak and unoffending peoples and that, if such aggression continued, this nation would feel compelled to enlist its full strength in defense of the victims, war would almost certainly have been averted. This should, of course, have been combined with proposals for world economic readjustments. That was the only line of action which could possibly have affected in any significant degree the development toward the present tragedy. Every intelligent student of world affairs knew that.

It is not for one moment suggested that the American churches should have advocated such a national policy. It *is* contended that, if the churches or their leaders essayed to advise the American public as to moves they might yet make to avert war, they should have told them this. For this was the truth, and churches and their leaders are under obligation to truth. To advance any other measure as an effective preventive of conflict was to fire people's hopes by expectations without the slightest foundation, and so to prevent them from facing the real facts. The proposal for a world economic conference, whether at the call of President Roosevelt or the World Council or the Federal Council, was escapism. Escapism the psychologists define as the creation of a world of illusion to evade confronting reality.

Escapist Journalism

Since the outbreak of hostilities in September, The Christian Century has been urging, almost weekly, that the United States bring the conflict to a speedy end by sponsoring a peace conference. With persistent and unwearying reiteration, it has been suggesting to its public that the realization of this high end waits only upon the initiative of President Roosevelt supported by other neutrals. As late as May 15, its leading editorial entitled "What Can America Do For Peace?" proposed that the President should send deputations to eighteen "neutral" European capitals inviting their governments to join a standing peace conference to remain in session at Rome or Madrid for the duration of the war. When the editorial was written, fourteen of the eighteen nations were so bound to one or another of the belligerents as to forbid independent diplomatic action; every intelligent student of world affairs knew that too. Before the editorial could reach its readers, two of the remaining had been overwhelmed and reduced to servitude. Within another fortnight, the proposed seat of this continuing peace conference had become the latest center of unprincipled aggression.

Now Dr. Palmer returns to support the proposed strategy. "Why wait any longer to make definite proposals to stop the war?" he inquires (The Christian Century, June 19, p. 793). "Let the United States call the remaining neutrals together at once and outline the main points of a decent post-war order." I have been studying a world map to discover the composition of the projected world peace conference. Apparently the participants, in addition to nations of the Western hemisphere, are to be Switzerland, Portugal, Iran, Iraq, Siam, Afghanistan and possibly one or two others which have eluded attention. "Would Hitler consider such a proposal?" he goes on to ask. "Does anyone know until it is put up to him?" With more reason it might be inquired, "Will Wendell Willkie campaign for Franklin Roosevelt? Does anyone know until it is put up to him?" Or, "Will Hitler now abdicate in favor of Brüning and a restoration of constitutional democracy in Germany? Does anyone know until it is put up to him?"

Presumably during nine of the most tragic months in human history, large numbers of American Christians have been waiting from day to day for the summoning of the proposed peace conference. There is not the slightest scintilla of possibility that such a move would have ended or could now end this war or bring enduring peace. The proposal has less meaning than Alice's Wonderland, for the latter had at least symbolic reference to reality; this has none. It is an appeal to the church's favorite instruments—protestations, pronouncements, the calling of conferences, talk—in a world in which those instruments have ceased to wield significant influence. If it is possible to subtract from nothing, the present suggestion has less relation to the world of today than the projected world economic conference a year and a half ago. Now, as then, if the American people are determined to take effective action toward the reestablishment of peace, one and only one course opens to them—the enlistment of their full national resources in assistance to Great Britain.

The Task of the Church

Again, it cannot be too strongly stressed that the advocacy of such a course is no task of the churches. There is a place—I should hold, an honored and indispensable place—for Christians who in service of conscience declare that they can have no part in this or any war. There is a place for wide difference of view among Christians as to the course which the United States should pursue in the present crisis. There is, I submit, no place within the church and its leadership for persistent misleading of Christians as to what the truths of that crisis are or for the encouraging of expectations which have no discoverable relation to the facts. That is escapism—the creation of a world of illusion to evade confronting reality. More serious, it is betrayal of truth. And the world can be saved only by truth.

These are harsh words. It is not easy to say them. Especially when they appear to bear heavily upon men for whose sincerity one holds deep respect and for some of whom one feels warm affection.

Unforgivable Blunders

I believe they must be said. This is a day when sincerity, e.g., good intentions, is not enough. There is demanded of responsible Christian leadership a more difficult virtue—disciplined and rigorous fidelity to reality, however disagreeable. We are not permitted the delightful dream-worlds, the irresponsible fancies, the recourse to resolutions and conferences which are the stock-in-trade of the pulpit and which are allowed to pass as harmless in ordinary times.

What is at stake here is not simply a deficiency of information or difference in judgment or latitude for free expression of personal whim. It is resolute unwillingness to face known and indisputable facts. And that unwillingness leads on to radical falsification of issues and the gross misleading of those who do not have access to the facts. In any Christian, escapism is always pitiable. In one charged with influence over the views and decisions of others in days like these, it is unforgivable.

Those who wield public leadership at this hour are not merely toying with ideas. They are handling issues and decisions which will control the fate of multitudes. What may be at stake is the lives of tens of thousands of people, the deepest existence of millions—now and for countless years to come.

(See editorial, "Dr. Van Dusen Speaks More Plainly," page 918.)

BOOKS

Beauty and Function

DESIGN THIS DAY, THE TECHNIQUE OF ORDER IN THE MACHINE AGE. *By Walter Dorwin Teague. Harcourt, Brace & Company, $6.00.*

WHOEVER is interested in a functional concept of religion, and perhaps many who are not, will find a congenial and cognate thesis in this discussion of a functional concept of beauty. There have been, says Mr. Teague, only two major revolutions in human history. They were the transitions from a hunting to an agricultural economy, by which nomadic man became a settled dweller in a definite place, and from hand tools to power-driven machinery, which brought on the industrial revolution. Is the machine age necessarily the age of ugliness? No, says Mr. Teague. It is his business, as an industrial designer, to prove that it is not by creating forms of beauty relevant to the conditions of this day.

Beauty has always been related to efficiency, and inseparable from it. The ancient craftsman did not make a beautiful tool or weapon by making a poor one and then decorating it, but by making one that perfectly expressed the qualities of the material, exhibited the craftsman's skill in the processes suitable to fabricating that material, and met the needs of the user. These canons of functional beauty are as applicable to a kitchen range or a filling station as they are to a flint arrowhead or a Greek temple.

It is no accident that the most beautiful products of modern design are also the most efficient—automobiles and airplanes. As soon as speed was demanded they got away from their prototypes, the horse-drawn surrey and the box kite, and began to find their own proper forms, and the more completely their production was mechanized to meet the demands of the material and the market the more beautiful they became. Louis Sullivan is credited with the dictum, "Form follows function." But if he coined the phrase, he only rediscovered the idea. It badly needed rediscovery, for it had long been lost and the machine age had been producing ugliness with accelerated tempo because it tried to make things that looked like something else, or to make things by machinery which would appear to have been made by hand, or to give a veneer of beauty by applying surface decoration to what was inherently ugly because of its structural insincerity and its lack of adaptation to the intended use. The modern designer studies the work of earlier craftsmen to do *as* they did, not to do *what* they did. We now do best the things for which we are least tempted to copy antique designs that are no longer relevant to modern materials, processes and uses, and those in which the demand for efficiency is most imperative. So we do planes and dams

superbly; kitchen and bath room equipment very well; factories (sometimes) and machinery pretty well; houses and furniture still rather badly.

The author takes sharp issue with all the wistful yearners for a return to the good old days of hand work. The industrial revolution cannot be undone. We cannot escape to the Middle Ages, and we wouldn't like them if we could. "An adequate job of world-building requires a great increase in the mechanical equipment we now possess," and the proper use of it will leave no room for unemployment. Obviously it will take more than the combined service of designers and engineers to fulfill this latter prediction. The author does not shrink from its implications, but he does not develop them at length. Mr. Teague is himself one of the most distinguished of modern designers. He has produced notable work in fields as varied as household electrical equipment and world's fair buildings. The book is sumptuously illustrated with scores of plates. The chapters on "Unity," "Symmetry," and "Rhythm of Proportion" (including Hambridge's "dynamic symmetry") are invaluable contributions to the theory of design.

But good design does not come by following rules. Consider these lines about the necessity of inspiration: "In design, as in Needham's scientific research, the vision precedes the proof. A fine steel building is never designed by starting to figure the strains and stresses of the steel. We must get off the ground with an impulse strong enough to make our building stand up, high and shining and definite, in our mind's eye, before we ever put pencil to paper in the matter. When we see it standing whole, it will be time enough to put its form on paper and begin to think about the steel that will hold it up. But the vision itself has a preliminary condition, not of specific calculations, but of a generalized knowledge and experience; there is in the background of our mind a complete familiarity with steel, so that the building we see is one that steel will naturally support without asking it to do anything impractical or abnormal. We think easily in the terms of our medium—we speak the language fluently without fumbling with a dictionary." Why, that is the way good sermons are made, too, and perhaps everything else that is both sound and beautiful.

This whole question of the relation of beauty to function has ramifications and implications which extend far beyond the specialized interests of artists and designers. There is a philosophy in it that starts long trains of thought about morality and religion and the social structure.

W. E. Garrison.

Books Received

Two Ways of Life, Freedom or Tyranny? By W. J. Lindal. Bruce Humphries, $1.75. Presenting a general survey of the principles and methods of the totalitarian governments and, in contrast, the democratic way of life in a free society, with a final consideration of the foundations of world peace in an international authority. No new materials are offered, but the essential facts are briefly and clearly stated. For some reason not quite evident, the present authorities in Germany, Italy, Russia and Japan are all called "deistic." The author is Icelandic by lineage and birth, Canadian by training and residence, was an officer in the World War and now practices law in Winnipeg.

The American Presidency, An Interpretation. By Harold J. Laski. Harpers, $2.50. (To be published Aug. 1.)

Christians in a World at War. By Edwyn Bevan. Macmillan, $2.25. (To be reviewed.)

Letters to a Young People's Leader. By Gloria Diener Glover. Abingdon, 75 cents. The form is that of letters from an experienced leader of inexperienced leaders of young people to an imaginary inquirer. The substance is that of a brief but comprehensive guidebook to the activities of a leader of youth in such matters as helping adolescents with the problems of their age, discovering their interests and capabilities, conducting conferences, retreats, discussion groups and dramatic presentations, and adjusting them in their relations to the church. A grand little book, much more valuable than its modest size and price would suggest.

La Fotografia del Estomago. By José P. Uslenghi, Herbert Hofman and Joseph Heilpern. Aniceto Lopez, Buenos Aires. Readers who know Spanish and who are interested in the techniques and results of internal photography as applied to the study of the physiology and pathology of the stomach will find here a record of extensive research, fully illustrated.

The New Noah's Ark. By André Demaison. Macmillan, $2.50. The author tells of adventures—they seem to be his own—in cruising along the Ivory Coast of Africa in search of wild animals. The pages are peopled with denizens of the forests and jungles. It is just as interesting if taken as fiction based on fact rather than as an exact record of experiences.

Living Water. By R. E. Baeyertz. Author, Auckland, New Zealand, 40 cents. The author's dominating idea is that the use of water in connection with Christian baptism is not only unnecessary (many have held that) but absolutely inconsistent with the meaning of the ordinance, with the teaching of Jesus and the apostles, and with the practice of the New Testament church. The "water" referred to in the New Testament is always the "water of life." Baptism is in the spirit. All New Testament passages mentioning baptism are explained to harmonize with this view. Water baptism was not even a symbol; it simply didn't exist! The word "water" was a symbol for spirit. The case of Philip and the Ethiopian is an "allegory."

We Can Pray. By Muriel S. Curtis. Forward Movement Commission, 406 Sycamore St., Cincinnati. A pamphlet "setting forth certain helps and methods for those who would do the work of prayer," and giving suggestions and directions for the study and practice of prayer, especially in groups.

Group Life. By Mary K. Simkhovitch. Association Press, $1.00. A very competent and suggestive study of the characteristics of various "group" relationships, the responsibilities which they imply and the conditions of their satisfactory functioning. The treatment covers such groups as family, school, play groups, clubs, committees, vocational groups, labor organizations, consumers' cooperatives and churches, as well as such wider or less organized groups as race, class, neighborhood and nation. All these in 99 pages means brief treatment for each, but no words are wasted and principles are presented unobscured by details.

El Negro: Haiti, Estados Unidos, Puerto Rico. Por José Colomban Rosario y Justina Carrion. University of Puerto Rico, San Juan, P. R. A comparative study (in Spanish) of the status of the Negro in the three areas mentioned. The authors are evidently well trained sociologists. The discussion revolves largely around the proposition that, when two races of unequal cultures come into close contact, the culturally inferior race is inevitably thrust into a lower social status, and an inquiry into the extent to which members of the socially "inferior" race are permitted to acquire equal status as they acquire an equality of culture. Case studies present the problem (including intermarriage) with all its difficulties.

Poems About Maine. Edited by Sheldon Christian. Henry Harrison, $1.50. This anthology is more "regional" than collections of poems with a geographical limitation of authorship. Maine is the theme, not merely the habitat, of the hundred (more or less) poets represented. It is a theme that has many variations.

Poems for Mother. Edited by Katie May Gill. Henry Harrison, $3.00. In a 400-page anthology of mother poems there is room for every kind. Some of them illustrate the truth that deep feeling does not always make good poetry. But many of them are good poetry. Mothers are forgiving, as well as appreciative, and there are few of them who will fail to understand the meaning of these tributes.

The Greek Letter, An Anthology of Fraternity and Sorority Verse. Edited by Helen Reese. Henry Harrison, $3.00. The "Greeks" do not write about their fraternities but about everything that college people would naturally write about. This is a varied anthology of college verse—graduates included, "barbs" excluded.

CORRESPONDENCE

Japanese Opium Sales Grow in China

EDITOR THE CHRISTIAN CENTURY:

SIR: Among the mass of reports coming over from China dealing with the war, the refugees, the industrial cooperatives, and the hunger which is driving people to devour the bark off trees, the most melancholy reading is provided in the newly arrived report on opium sales.

In Peiping where, before the Japanese invasion, the death penalty was imposed on users of opium, 600 establishments for its sale are now officially recognized. The use of heroin is far more deadly and more speedy in its destructiveness. There is no diminution recorded of the number of brothels such as I inspected in that city in 1938 where heroin could be obtained for just over a penny a dose.

Eighty joints each sell fifty dollars worth of heroin a day in a Shantung city whose inhabitants number only about 96,000. Kaifeng's population of 250,000 people is provided with 370 opium joints as well as 200 "foreign" concerns which sell heroin with the sanction of the government. The foreign concerns are mostly Korean. A missionary making a survey of the activities of a group of Koreans who had recently been sent into China by their Japanese rulers inquired of those engaged in the heroin traffic why they had so demeaned themselves as to take part in a poisonous trade. He told me that they answered with some surprise, "That was the work assigned to us."

In the district of Canton there are 157 drug joints to only 38 rice shops, 9 firewood and 5 kerosene shops.

In one area of north China a missionary reports that he has recently seen the poppy growing for the first time in 24 years. The Eighth Route Army strictly prevents the trade in opium and heroin in any territory where it has influence. Since the government of free China has been located in the west, production has been eliminated in 135 out of 148 districts of Szechuan. Three well known missionaries, whose work is mainly traveling, report that the poppy has disappeared. Government pressure against farmers and dealers has been very severe. Before 1938 there were 2,000,000 recognized addicts in this province. Their number has been reduced 60 per cent by medical and remedial services.

Where the Japanese are in occupation there is noticeable deterioration as regards this traffic. Hankow has 492 places of sale. Four thousand ounces are sold daily. Out of a population of 500,000, smokers are estimated at 55,000. Heroin addicts are probably more numerous. Near this city fields have been planted with poppy which before the war formed part of a government farm for scientific experiment in food crops.

The old slogan "Business must not be interfered with" has once more been proved a dangerous maxim. But how lucrative a lie when ten dollars an ounce can be realized from the sale of opium!

New York. MURIEL LESTER.

Pity or Propaganda?

EDITOR THE CHRISTIAN CENTURY:

SIR: The British have at last hit upon a really first-rate means of propaganda, and the usually un-naive Christian Century has fallen for it hook, line and sinker.

Have you noticed in all the pictures of British children reaching this country how *expensively* and beautifully dressed they are? How attractively mannered and charming? Of course there is no one in the world who deserves help more than a child in danger. But woe be to the men who use little children to further evil.

Why are there no poor children among the British "refugees"? Why are they all the children of Lord and Lady So-and-So, or the Countess So-and-So? Are those that are being sent over the ones who really need help? Or are they those who are best equipped to pull the sentimental heartstrings of Americans? Why the charming children of the rich? Why not a few surly ragamuffins from the slums?

And as the battle grows fiercer over England, what will be the effect of having these little sons and daughters of English nobility in our homes? Will we be able to stand the thought of their parents being murdered? Can you, Mr. Editor, think of anyone, any group of English subjects who being sent to America would make more potent propagandist appeals to the hearts of our people? In this, England has outdone Adolf Hitler himself. Even the anti-Christ himself never thought of such a ghastly use for innocent little children.

When England starts landing those children by the thousand in Canada, then I will believe they are really serious about saving their children. Canada's population is 4 to the square mile. That of the United States is 40 to the square mile. Why are these children "refugees" directed squarely at U. S.?

Mr. Editor, let's have a little level-headed analysis of this new children's crusade. If England really wants to save her children, why doesn't she offer to sit down at a peace table and stop this useless war?

St. Petersburg, Fla. DONALD H. DOUDS.

Our Protection of No Value

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a reader of your journal for many years, and have appreciated and enjoyed very much what has appeared in its pages, but your comment on the happenings in Europe during the past few tragic years has developed in me a deepening disgust. . . . Your ill-concealed contempt for Britain and her conduct of empire and consistent belittling of the efforts of the British forces in this war have exhausted my patience. The last straw was your paragraph "Mr. Churchill Turns to the New World." For cold-blooded and cynical indifference to the bitter struggle for survival on the part of a relative in the democratic family, it would be hard to find an equal under the name Christian Century or Christian anything else.

You say, "This country has already given a pledge of protection to Canada"; precious poor protection it would be with Britain vanquished and your chief protection removed. . . . While thanking you for many good things in times past I would ask that you discontinue sending me your journal.

New Westminster, B. C. REV. ALFRED WILSON.

Clinical Training in One Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Edith M. Stern in this week's Christian Century describing the work of the Council for Clinical Training of Theological Students deals with a movement indicative, I am convinced, of the most significant trend in pastoral education. Another form of internship has been under trial for three years through a cooperative arrangement between the Colgate-Rochester Divinity School and the Calvary Baptist Church, Syracuse, N. Y. The student spends the three months of the summer between his second and third years of the Divinity School course working as pastoral intern in the church. For the first month the intern works with the minister in all his calling, hospital ministry and contacts with groups. The student writes an account of every pastoral call or interview and, in a parallel column the pastor writes his criticism and comments. Pastor and intern have daily conferences.

In the second month, the student is given independent work to do, going into homes and hospitals, learning about social agencies and making contact with the families of church school children. He continues to write up all his pastoral situations and present them to the pastor for criticism in the daily conferences. Often he is given responsibility for some counseling in which the pastor is the silent and unseen partner.

In the third month, when the minister goes on vacation, the student carries on the entire program by himself, taking the preaching as well as the pastoral work. At the end of the summer, minister and student have time for a final evaluation. At that time a short thesis on the conception of the pastoral function is written to be

compared with a statement prepared at the beginning of the period and given to the pastor to be held for this comparison.

The daily conferences afford discussions of the pastoral function, the pastor's personal preparation, the purpose and techniques of the pastoral call, organizing a church for its ministry to individuals, the funeral and period of bereavement, the hospital and ministry to the sick, the pastoral function in affective relationships, the pastor as spiritual consultant. Attempt is made to understand each of these specific subjects in the light of basic pastoral principles.

This intern period is financed by the school and the church.

This plan offers experience in the normal church framework and establishes through guidance familiarity with pastoral situations. The student is not the only benefactor. The pastor never comes to the end of the summer without finding that his own understanding has been enhanced.

Such a plan should grow progressively more effective, for the intern upon graduation becomes a pastor in his own right and would be particularly well fitted to take a student with him.

The same need which prompts the work of the Council for Clinical Training inspires this plan, and we have found it quite fruitful during three years' trial.

Syracuse, New York. GENE E. BARTLETT.

Conscription Imminent—Act Now!

EDITOR THE CHRISTIAN CENTURY:

SIR: For the past three days I have been listening to testimony before the military affairs committee of the Senate on the Burke-Wadsworth Compulsory Military Training Bill (S. 4164). Among the witnesses were Norman Thomas, Oswald Garrison Villard, Fred Libby, Nevin Sayre, Father O'Toole and several young people appearing against the bill; and for it were representatives of the army and navy including General Marshall, chief of staff. Most important were the attitudes and comments of the senators. They were hostile and discourteous to the bill's opponents; exceedingly cordial to those favoring the bill. They openly declared to the generals that they approved their views and assured them that they could count on the committee to incorporate their suggestions into the bill before reporting it to the Senate.

I do not believe any of the peace organizations had representatives present when the army and navy were testifying Friday morning. They do not, therefore, realize (1) how close we are to the passage of this bill or (2) how easily certain evidence presented by the generals and admirals could be used against the bill.

(1) The army and navy talked as a matter of course of having the first 400,000 conscripts inducted into the army by October 1. The joint army and navy conscript committee presented plans for having all men of ages 21 to 31 registered and classified within 15 days after the bill was passed. The machinery has already been set up in all the states ready to go into action. The committee was warmly complimented by the senators for its forethought and efficiency.

(2) The generals recommend that no exemptions to the draft be made for C.O.'s, not even for Quakers, as was provided for in the first draft of the bill. Such exemptions, they said, only made for a lot of trouble and would delay things in this hour of emergency. The bill makes it a criminal offense for advising, aiding or abetting C.O.'s to refuse the draft. Penalty for doing so is 5 years in prison or $10,000 fine or both. Both the generals and senators expressed hearty approval of this. One senator said that we would build more prisons to hold the C.O.'s and those ministers who advise them to resist the draft.

(3) Both the army and navy admitted, on questioning, that they were getting more men now through volunteer enlistments than they could take care of and that without any special effort. This is quite contrary to reports made in or impressions created by the newspapers that not enough men are volunteering. The fact of a surplus of volunteers slipped out when Marshall, chief of staff, was testifying and he confirmed it. Up to that point the big argument for the bill was that not enough men could be got through volunteer enlistments. After that emphasis was on need to stiffen the nation's morale and harden the moral fiber of its youth. (By "moral fiber" the generals mean "the warrior temperament" and "the fighting spirit.") Furthermore, it was brought out that the cost of conscription would be greater and it would be less efficient, militarily, than a larger regular army obtained by volunteers. Senators Thomas and Reynolds elicited these facts, but still they favor the bill.

The only hope of stopping this bill is to get delay and prevent Congress from pushing it through hastily on its return from Chicago. The only hope of getting that delay is for a large number of churchmen to request further hearings and for others, who cannot come to Washington, to wire the committee to delay action until the public has had time to think it over. When the public realize what it involves, they will overwhelm it with opposition.

One does not have to be a pacifist to be against this bill. We must get busy at once to arouse the churches while they themselves ask for hearings. Why couldn't all of the summer conferences of young people now in session send protests? Why can't churchmen of the first order come to Washington to testify? Ministers all over the country must urge their constituencies to wire protests to their senators.

The Senate committee had hoped to conclude its hearings yesterday but Senator Sheppard (Texas) might be persuaded to open them again. I talked to Congressman May (Kentucky), chairman of the House committee on military affairs. His committee will resume hearings on July 23. We must act immediately. Come to Washington or write your senators and congressmen!

Washington, D. C. H. E. WORNOM.

[While our mail is filled with resolutions and actions registering the protests of church groups, there is ample reason to share our correspondent's concern. Summer vacations will be dearly bought if they silence the voice of the churches while peacetime conscription passes.—THE EDITORS.]

The Theology of War

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 12 Mr. Joseph Mohr, writing to refute the letter of a Canadian friend, asks, "Does he intend to imply that God is fighting with the Allies against Germany? If so, I would like to know to which God he refers. The God I know through the Gospels would not lift up a sword against the evil in the world; he would use a more effective weapon—love."

May we in turn ask Mr. Mohr if God is not interested as to whether human life shall be organized according to the pattern set forth by Hitler or that outlined by Lincoln? The God set forth in the Gospels is first and foremost interested in the establishment of an order of justice on earth, and his wrath threatens with destruction any who oppose him. The real question is not whether God is on the side of the Allies but whether they are on his side or against him, whether they are furthering or opposing his purposes. Very few will question that the stopping of Hitler is in line with God's purposes. The chief trouble with the Allied position is that they have not made it equally plain either to the rest of the world, or to their own peoples, that they stand as unequivocally for a world organization with justice and opportunity for all peoples.

Nevertheless we must recognize that God has not given us to live in a world of moral whites and blacks, but of varying shades of grey. Yet he is still the God of right and justice, and he calls us to make our choices and to be ready to give our all in furtherance of the better, and in opposition to the worse. Moreover he has so constituted the human spirit that those who fail to make their decisions, and to give themselves wholeheartedly in the struggle, not merely receive the judgment of history upon their futility but also suffer from spiritual dry-rot because they have dammed the flow of moral energies that God has given them.

The world is not spiritually constructed for neutrals. He who would have either happiness, or spiritual vigor, or love—for love must express itself passionately or die—must be ready to open, with Bassanio, the casket labeled, "Who chooseth me must give and hazard all he hath."

Oberlin, Ohio. STEPHEN P. HIEB.

NEWS *of the* CHRISTIAN WORLD

War Saddens New England

French Surrender Mourned—Urge Deeper Foundations for Democracy—Rural Workers Demand United Church

(Correspondence from New England)

BOSTON, July 4.—The celebration of the day commemorating the declaration that "all men are endowed with inalienable rights," that all "governments rest on the consent of the governed," is saddened by the daily news of fresh triumphs in Europe of those who spurn these "truths" which we hold "self-evident." To our population, so varied that the section should be called New Europe, the tidings bring personal grief. The news of the surrender of France was received in heartbroken silence by the 50,000 inhabitants of Woonsocket, R. I., one-third of them born in lands now overrun; most of them of French parentage. The daily French newspaper called it "a great catastrophe." Bulletin boards, which had attracted throngs at the beginning of the German thrust, were deserted. "We have heard enough." Theaters lost their attraction. Prayers were offered in the churches for relatives abroad. More women than ever worked at the Franco-Belgian relief room, from which 4,336 packages had already been shipped to the homeland. City officials were anxious; for seven factories, though Rhode Island corporations, are controlled by French stockholders. Federal "freezing" of foreign funds affected ability to pay wages and the markets which have kept the mills busy are cut off. The situation is typical of many communities. It is not strange that 21,033 aliens in New England sought citizenship during the month of June. Registration and finger printing of aliens begins this week.

* * *

America Seen As Hope For World's Freedom

Nor is it strange that the present "course of human events" should drive back to the world outlook of the founders of the republic and compel the question: Can mankind survive half free and half slave? Prof. William Y. Eliot of Harvard, government expert just returned from Washington, told 1,000 alumni: "Our freedom, our constitutional system, our power in the New World, all are a threat to the dictators' enjoyment of their triumph in an enslaved Europe. America alone may soon stand between Hitler and the world domination of his madman's dream."

* * *

Mr. Streit Urges World Federal Union

At the Wellesley Institute of International Relations, Clarence K. Streit, author of *Union Now*, declared that present conditions, instead of making his scheme impossible, add to its urgency. There is need for a crusading spirit, and an objective, like a world federal union, capable of arousing enthusiasm. Other speakers asserted that the Allies entered the war without a constructive end; while, as Dr. F. Wilhelm Sollman, twice minister of the interior in Germany, now in exile, pointed out, young fascists and communists have such a crusading spirit. "Youth will never fight with enthusiasm to bring back the old order." Democracy, said Mr. Streit, has grown from the town meeting, through the states, to the federal government of the United States. It must continue to expand till the world is thus organized, or die like a chicken unable to break its shell. Others, like Dr. Eugene Staley of the Fletcher School of Law and Diplomacy, held that international federal union requires long preliminary education, while the league was immediately practicable and might have developed into a union with individual citizenship if the United States had not "passed by on the other side."

* * *

Rural Church Workers Hold Conference

One speaker has said of the conference at Ocean Park, Me., June 24-28: "This quiet, earnest gathering may do more for the world than the march of conquering armies!" It reached its climax on Thursday evening. A score of new members of the John Frederic Oberlin Fellowship pledged themselves to the rural ministry. Against a background of daisies and syringas, centering in a floral cross, communion was administered by two ordained women, Rev. Hilda L. Ives and Rev. Hilda E. Mayer, and by Dr. Hiram Hull of the United Church of Canada. There was rejoicing that the importance of the country ministry has been recognized by the conferring of doctorates of divinity upon Mrs. Ives and Rev. Wilbur I. Bull of the Oxford United Parish. Of the former the citation at Colby College said: "A Christian mother who has transformed a great sorrow into a great service, and is a modern missionary to the rural field." Dr. Hull said that he would take back to Canada the message that the country need not be regarded as a stepping stone to city pastorates, and, in turn, told the story of the development of the United Church so persuasively that the conference enthusiastically reaffirmed its conviction that a similar step is the ideal for New England and the United States.

It was pointedly recalled that "community religion" had been the goal of New England from its beginning, and had persisted in spite of controversies and the complexities brought by immigration. Correspondence with denominational officials was reported showing that, while they differed about the wisdom of certain methods, like the federated multi-denominational church, all expressed sympathy for the goal, and offered the maximum cooperation which their polity and policies permit.

Dr. J. H. Reisner, of the Agricultural Missions Foundation, in his three lectures on "The Religious Foundations of Rural Life," recalled attention to the special problems and superior spiritual opportunity of the country, with its characteristic industry, agriculture, direct cooperation with God in nature.

E. TALLMADGE ROOT.

New Interchurch Council Formed

Missions, Education, Women's and Federation Secretaries Move Toward Merging of Activities

(Special Correspondence)

LAKE GENEVA, WIS., July 15.—Interdenominational secretaries serving state and city agencies in all parts of the United States have just completed a week's conference at the International Council of Religious Education camp at Lake Geneva which may prove to have great significance. For a period of some 25 years there was a growing aloofness between the federation secretaries and the leaders of religious education. Two organizations which were known as the Association of Federation Secretaries and the Employed Council Officers Association, were developed. Up until six years ago these two groups met at different times and in separate places. As federation and religious education interests were being merged on state and city levels it gradually developed that certain secretaries were members of both groups and therefore attended both meetings. Consequently, in the summer of 1934 it was decided to hold a joint gathering at Conference Point camp, Lake Geneva. The two groups met separately for business and discussion of method and program but joined in certain sessions for lectures and worship. These joint meetings have continued ever since and as the groups have discussed, worshiped and played together, it became manifest that, after all, there was a certain unity in the whole program.

Committee Plans Merger

Consequently, a committee was appointed at the session last year to draw up a plan and constitution for a merger. Frank M. Jennings of the Massachusetts council and Harlan M. Frost of the Toledo church federation, the presidents of the two organizations, were co-chairmen of the committee. At the meetings held last week, this plan of merger was presented and adopted with only one dissenting vote.

The new association, to be known as the Association of Council Secretaries, has as its purposes:

a. To continue the purposes formerly carried on by the two merged bodies.

b. To provide fellowship, sharing of experience, and the nurturing of progress and growth among its members.

c. To maintain close contact with parent bodies.

d. To improve standards in service and program of members in their organizations.

An important feature of the new body is that it includes in its membership international, national, state, county and city workers, representing all the bodies now cooperating in the intercouncil field department. This department is concerned with field, not national, administration and program. This is significant for two reasons:

1. It recognizes for the first time the

close relation between national and state, county and city workers. Heretofore only state and local secretaries were members, but now all national workers as well join in one large fellowship of interdenominational leaders.

2. It also brings together in one association for the first time the home mission, foreign mission, church women, religious education and federation secretaries. The former associations were confined to the last two groups.

This of course is only a voluntary association of these secretaries and has no power, in any way, to act or speak for the bodies they represent. At the same time it is another important step in the fast growing rapprochement between these various interdenominational bodies. It will help greatly in the common functioning of the field and promotion departments as they are working together through the inter-council field committee.

The following officers were elected for the ensuing year:

President—O. M. Walton, Cleveland church federation.

Vice-presidents—John W. Harms, Maryland-Delaware council of churches; Hayden L. Stright, Minnesota council of religious education.

Secretary—Miss Evah Lane, Kansas City council of churches.

Treasurer—Hugh C. Burr, Rochester (N. Y.) federation of churches.

Members of executive committee—John B. Ketcham, International Council of Religious Education; J. Quinter Miller, Federal Council of Churches.

Studies to Be Made

Presentations were made of organization programs by Dr. Roy G. Ross of the International Council, Dr. Samuel M. Cavert of the Federal Council, Miss Mary C. Smith of the National Committee of Church Women and Dr. Leslie B. Moss for the Foreign Missions Conference. As the result of these statements it was voted to appoint a committee to work with a similar committee from the Foreign Missions Conference to study the means by which the missionary movement can be better integrated into the council programs. It was also voted to cooperate in every way in the combined foreign relief appeals as outlined by the joint committee and presented by James Myers of the Federal Council. Endorsement of a year-round program of race relations was voted after a statement by George E. Haynes of the race relations department of the Federal Council. Plans for "the united advance in Christian education" conferences in the fall of 1940, and for a national missionary conference to be held in the spring of 1941, were endorsed by the association.

J. Henry Carpenter.

Duke School of Religion in Campaign for Half-Million

A goal of $500,000 has been set in the campaign for additional funds for the Duke University school of religion. At the initiation of the campaign President W. P. Few pointed out that James B. Duke, in establishing the Duke endowment, put the training of preachers as one of the first objectives of the university. Since 1926 Duke school of religion has enrolled 500 students.

Minnesota Clergy Insist on Peace

Warn Armament Menaces Democracy—Creighton Heads Ministers Council—Worship Service Marks Festival

(Correspondence from Minnesota)

Minneapolis, July 10.—Minnesota ministers have for the most part been balanced and thoughtful in their declarations pertaining to the war. Dr. Richard C. Raines of Hennepin Avenue Methodist Church, Minneapolis, in an address to the state District Judges' Association, said: "The very preparation for armed national defense endangers democracy, and the United States must watch out lest we adopt nazi ideas while we talk about defending democracy." Dr. Gerald Watkins of Trinity Baptist Church, in a sermon entitled, "Now Where is Thy God?" declared: "Hitler is largely, not entirely, the product of bungling in European politics. His coming to power was a result of both Britain and France 'missing the bus.' Is it reasonable for us in the face of this situation to expect God to rectify the mistakes and blunders which nations make because of their selfish desire to keep the lion's share?"

The northern Minnesota annual conference of the Methodist Church passed the following resolution: "We must not yield to the fallacy that the United States must get into the war to establish a new peace basis. We can best serve by staying out. The mood of either victor or vanquished in war cannot aid peace. Only those who have escaped the blood lust of actual fighting can see a world situation steadily and see it whole."

Dr. Morris C. Robinson, in a sermon at Grace Presbyterian Church on "Sources of Sanity in a Time of Hysteria," asserted: "There is no cause for hysteria. We are reaping what we have sown. We have sinned and are now suffering the penalty for sin. . . . There is no teaching of Jesus which can be advanced in support of organized warfare."

* * *

Twin Cities Ministers Elect Officers

The St. Paul ministers council has elected the following officers for the coming year: William Creighton, president; Clinton Woods Lowrie, vice-president, and J. E. Kess, secretary. The ministers association of Minneapolis will be led by Philip Gregory, president; Forrest L. Richeson, vice-president, and Allyn Hanson, secretary-treasurer. Both of these organizations are influential in their communities.

* * *

Carleton Scholar Lauds Gandhi

Dr. Samuel Lucas Joshi, professor of comparative culture at Carleton College, in addressing the ministers of Minneapolis, said that "Gandhi is the only man in the world who has organized a modern substitute for war. Out of the whole chaos of today," he continued, "India will render a great contribution." In connection with the subject of India's independence, Dr. Joshi declared, "One nation ruling over another nation produces poison." The contribution of the Christian church to India, he said, is "the life of Christ. The Hindu is fascinated by Christ and Paul, two mystics, who were in the world but not of it."

* * *

Shifts in Church Leadership

Dr. Mearl Culver, pastor of Simpson Methodist Church, and Dr. J. Arthur Rinkel, superintendent of the Minneapolis district, exchanged places upon appointment by Bishop Ernest Lynn Waldorf at a recent Northern Minnesota conference. Gordon Bailey leaves Trinity Methodist Church to become superintendent of the Duluth district, exchanging with R. N. Burress who comes to Trinity Church. John Edward Thomas, one of the ministers at Hennepin Avenue Methodist Church, has gone to the First Methodist Church of LaCrosse, Wis. E. Wesley Perry of the North Methodist Church has been succeeded by J. B. Ackman of Clinton, Iowa. D. C. Trapp has left First Evangelical Church, Minneapolis, to become superintendent of the Minneapolis district of the Evangelical Church and is succeeded by Chester B. Frank. Alexander M. Lukens, assistant to Dr. Charles P. Deems at St. Mark's, has accepted a call to St. Luke's Church, Fort Collins, Colo. Lloyd Lenning is the new pastor of Lake Park Baptist Church, St. Paul, and A. Halliwell of Tabernacle Baptist, Minneapolis.

* * *

Notes on Church Happenings

Dr. J. T. Bergen of Homewood Presbyterian Church recently completed 54 years as an ordained minister. Victor B. Nelson was feted upon finishing the first ten years of his pastorate at Aldrich Avenue Presbyterian Church. Forrest L. Richeson was elected president of the Minnesota convention of the Disciples of Christ at its last annual meeting. Dr. Sidney Powell of St. Paul is new president of the Twin City Baptist Union. Dr. E. G. Homrighausen was a recent supply preacher at Westminster Church. Fourth Baptist Church, Richard Clearwaters, pastor, has just dedicated a $45,000 church school building.

* * *

Clark Camps Seek American Soul

The famous "Camp Farthest Out," "an adventure in finding the wholeness of the spiritual life," met at Glendora, Calif., June 23-30. The dates of other "Camps Farthest Out" are Koronis, Minn., July 29-August 5; Beaver Dam, Wis., August 5-15; and Isle of Shoals, N. H., August 19-29. The moving spirit of this project is Professor Glenn Clark of St. Paul. The camps this year are engaged in "a cooperative quest to find the soul of America."

* * *

Summer Festival Holds Great Worship Service

A mammoth out-of-doors worship service in one of the parks, expected to bring together 150,000 people, will be held at 9:00 a.m., July 21, in connection with the program of the "Aquatennial," Minneapolis' new summer festival. Dr. Frank C. Kingdon, former president of Newark University, will give the main address. A chorus of 5,000 will sing. Bishop Stephen E. Keeler will preside. Other participants on the program will be Rabbi Albert G. Minda, Dr. J. A. O. Stub and Father John

Dunphy. A committee of laymen is in charge. The Minneapolis ministers' association protested against the 9 o'clock hour on the basis that nothing should be permitted to interfere with stated worship in the local church. This unanimous vote of protest proved to be too late to effect a change.

* * *

Novel Youth Center Provides Wholesome Recreation

Minneapolis now boasts a novel "youth center." Young people, between the ages of 16 and 26, upon the payment of an annual $1.50 privilege fee, have a place to go for wholesome recreation. The huge 16-room home being used for this purpose is attractive in appointments. There is, of course, no liquor. The finest atmosphere prevails. The Federation of Women's Clubs, with the support of other interested citizens and some young people themselves, has been active in sponsoring the project. Gov. Harold E. Stassen heads the advisory committee.

* * *

Plan Mission Campaign For Autumn

The National Christian Mission will move in on Minneapolis Oct. 13 for an eight-day visit. Dr. David Nelson Beach is the chairman of the executive committee, consisting of C. Franklin Ward, Richard C. Raines, Morris C. Robinson, Gerald Watkins, Dan G. Long, J. Raymond Chadwick and John S. Higgins. Lay members are Thomas Vennum, Paul Bremicker, Mrs. Homer R. Smith, William MacPhail, Richard Hunter and Judge Luther W. Youngdahl.

* * *

Christian Adults Confer

The upper Mississippi valley United Christian Adult Conference, reaching five states and a part of Canada, will be held July 29-August 4 at Frontenac, Minn. Among the speakers scheduled are President Charles Turck of Macalester College, Dr. Harry Munro and Dr. Frank Lindhorst of Chicago, Dr. Cecelia Sheppard and Mr. Melville C. Wright of New York, Dr. James A. Crain of Indianapolis, Dean Seth Slaughter and Mabel Epp of Des Moines, Dr. and Mrs. L. B. Mosely of Madison, Mrs. James H. Speer and Miss Mary Smith of Minneapolis.

G. Merrill Lenox.

Pastors' Institute to Consider Current Problems

Discussions of Christianity in today's world and the specific role of the pastor in meeting current problems will highlight a conference to be held at the University of Chicago July 29-August 11. Conferences, clinics, lectures and special courses will make up the program of the institute, which is sponsored jointly by the University of Chicago divinity school, the Chicago Theological Seminary and the Disciples Divinity House. Among the leaders on the program are George A. Buttrick, Albert W. Palmer, E. C. Caldwell, E. S. Ames, H. N. Wieman, Archibald G. Baker, W. C. Bower, C. T. Holman, J. T. McNeill, John Knox and A. T. Boisen. Full details may be obtained by addressing any of the participating schools.

Friends Enlarge Refugee Staff

Quaker Committee Sends More Workers to France—Religious Conference to Mark University Anniversary

(Correspondence from Philadelphia)

Philadelphia, July 10.—The American Friends Service Committee has sent two more workers to France: Joseph Marvel of New York and Howard E. Kerschner, who headed the Spanish relief work. Kerschner will take charge of all the refugees in southern France. Eight more workers will be added in the near future. As the mass of refugees will be held in France, and the winter will be serious, a larger refugee staff is imperative. Leonard Kenworthy has been added to the Quaker staff at Berlin.

This summer nearly 400 young people are serving under the A.F.S.C. Here in Philadelphia about 30 will assist in the various settlements. They were in conference over the last week end at Pendle Hill, Wallingford, Pa. The Student Peace Service has sent out 100 as ambassadors and educators for peace into communities to which they have been invited, largely in the middle west. By and large the college students have held to their peace principles, and the present international situation has not lessened their desire to make their contribution now, despite difficulties in so doing. At points of social and economic tension in 12 work camps 265 youth, mostly young men, are toiling, studying, helping. In addition there are the institutes of international relations.

Tentative plans have been announced for an all-year work camp, like the summer work camps, which will not only provide for a non-military contribution to public service but will also act as a training group for future Quaker personnel in foreign service.

* * *

University Plans Notable Religious Conference

As a feature of the 200th anniversary of the founding of the University of Pennsylvania, Sept. 16-20, a religious conference will be held under the guidance of the university chaplain, Rev. W. Brooke Stabler. It is fitting that this recognition of religion be given, for the university grew out of the charity school established on North Fourth Street in 1740 by George Whitefield, whose statue is now seen on the campus. The general theme will be, "Religion and the Modern World." It will be opened by a presentation of trends by Prof. Jacques Maritain of the Catholic Institute of Paris and the Institute of Mediaeval Studies of Toronto, and Prof. Reinhold Niebuhr of Union Theological Seminary, New York. Six symposia will be addressed by Prof. Rufus M. Jones of Haverford College, Bishop Robert E. L. Strider of the Protestant Episcopal diocese of West Virginia, Prof. Joseph L. Hromadka of Princeton Theological Seminary, William J. McGarry, editor of *Theological Studies*, Dr. John A. Ryan of the National Catholic Welfare Conference, Prof. Paul J. Tillich of Union Theological Seminary, Rabbi Morris S. Lazaron of Baltimore, President Henry N.

ABINGDON

THE CHURCH AND A CHRISTIAN SOCIETY

A Discussion of Aims, Content, and Method of Christian Education

WADE CRAWFORD BARCLAY

A book likely to have a far-reaching influence on human thought. It takes account of the social factors in today's life. It is critical and scientific, yet warmly evangelical. For use as a textbook for college courses in religious education it cannot be excelled. Its 438 pages include references and notes, bibliography and index.

$3.50

WHAT JESUS TAUGHT

The Sayings Translated and Arranged With Expository Commentary

BURTON SCOTT EASTON

A very great contribution to those who are not able to engage in a thorough study of the Gospels. It is valuable in locating under categories the more fundamental principles emphasized by Jesus. All who study or teach the Scriptures should have this book at hand.

$1.50

JESUS AND THE EDUCATIONAL METHOD

LUTHER ALLAN WEIGLE

The first three chapters of this penetrating discussion are devoted to a refutation of the apocalyptic form of eschatological belief about Jesus put forth by Albert Schweitzer. The fourth and final chapter deals with the theme which gives the title to the book, and shows the effectiveness of education as a method for advancing the kingdom of God among men.

$1.00

SAINTS IN ACTION

DUMAS MALONE

American saints, chiefly from the laity, are here viewed by a lay historian in the light of their achievements. He concentrates on the clergy, crusading reformers, women saints, evangelists of education, and secular saints of learning. Doctor Malone's association for years with the *Dictionary of American Biography* provided a rich mine on which to draw for the material in this volume.

$2.00

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK Boston Detroit CINCINNATI Pittsburgh Kansas City CHICAGO San Francisco Portland, Ore.

MacCracken of Vassar College, President George N. Shuster of Hunter College, Prof. Robert L. Calhoun of Yale Divinity School, Dean Charles W. Gilkey of the University of Chicago, President John A. Mackay of Princeton Theological Seminary and Bishop Henry St. George Tucker, presiding prelate of the Protestant Episcopal Church.

* * *

Methodists Meet Again At Atlantic City

The first Northeastern jurisdictional conference of the Methodist Church met at Atlantic City and assigned Bishop Adna W. Leonard of Pittsburgh to the Washington area, where he succeeds Bishop Edwin H. Hughes, the senior bishop who retired at this session. Bishop James H. Straughn, former president of the Methodist Protestants before unification, went to Pittsburgh. The conference reassigned Bishop E. G. Richardson to Philadelphia, Francis J. McConnell to New York, G. Bromley Oxnam to Boston and Charles W. Flint to Syracuse.

* * *

Propaganda Preachers Scored by Buttrick

Dr. George A. Buttrick of New York, president of the Federal Council, scored ministers who are "men of propaganda" and urged the graduating class of the Crozer Theological Seminary, Chester, Pa., not to be "devotees of any social pattern," insisting that "the gospel is above time." Speaking on "Preaching the Whole Gospel," he deplored those who accent only a personal or a social gospel but not the whole gospel. "Christian preaching," he warned, "is doomed, unless it recovers its faith in immortality." He also lamented what he dubbed "government by Western Union."

* * *

And So Forth

W. L. Buffington, middler at Crozer Theological Seminary, is spending the summer at Edgefield, S. C., supervising and strengthening his 21 Faith Cabin libraries. He is in need of a movie camera for his fine interracial work among the Negroes.

Dr. John C. McKirachan has been installed as pastor of the Chambers-Wylie Presbyterian Church, succeeding Dr. John Grant Newman, who becomes pastor emeritus.

Dr. Albert J. McCartney of Washington, D. C., delivered a beautiful invocation at the opening session of the Republican national convention here in Convention Hall. He declared it to be "not a concession to custom but an acknowledgment of dependence upon God."

"Hitlerism is a late counter-revolution of collective authority against liberty and democracy, against the American Revolution of 1776 and the French Revolution of 1789," F. Wilhelm Sollmann of Pendle Hill told the Haverford-Swarthmore chapter of Phi Beta Kappa. A former leader in the German cabinet under Stresemann, Sollmann has recently applied for American citizenship.

Dr. John W. Nason has been announced as the new president of Swarthmore College. A member of the Society of Friends, he is a graduate of Carleton College in the class of 1925, a Rhodes scholar. At Swarthmore he has taught philosophy and been assistant to President Aydelotte, whom he succeeds. CHARLES DANIEL BRODHEAD.

Colorado Cool To War Fever

Judge Warns Against Flag Hysteria—Priest Enlists as C. O.—Housing Project Makes Advance

(Correspondence from Colorado)

DENVER, July 10.—If hysteria is the order of the day we may well wish we could have escaped this commencement season. A sane reminder came to the state university campus at Boulder when U. S. Circuit Judge Wiley B. Rutledge of Washington, D. C., an alumnus of this institution, spoke at the dedication of new buildings. "Glorious as most of us regard the flag," he said, "it is hardly an attitude of maturity to hold that the only way by which respect and attachment can be shown for the things for which it stands is by any single gesture of symbolic nature. . . . Loyalty is written in the heart, not in the upraised hand except as that expresses the sentiment of the heart. If it does not do so, to compel it is to enforce an act of hypocrisy and to do the very thing for which we denounce the dictators of the world."

Colorado Woman's College commencement graduated the largest class in her history; the address was given by John Skeen of Colorado Springs. The University of Denver's 400 graduates and their friends heard a characteristic message by W. J. Cameron, popular radio speaker of the Ford Motor Company.

* * *

A Calm Pacifist Speaks

On a recent Sunday, at the Catholic Cathedral of the Immaculate Conception, Hugh L. McMennamin spoke vital words to his vast congregation. He said: "Like many of you I went through the World War. I went up and down this state making inflammatory war speeches urging our boys and young men to enlist in a cause which I believed would make the world a better place to live in. Will we be dragged into this war? I do not know, but this I say now—I will not be dragged into it. I recall the contempt I felt for the pacifists and the so-called slackers in the last war. But no matter what contempt is heaped upon the pacifists of today, I shall be of their number."

* * *

Conferences Begin At Estes Park

The village of Estes Park, gateway to the Rocky Mountain National Park, developed a colorful and spectacular program on June 15, marking the 25th birthday of this now world famous and most visited of all the national parks. Following this special celebration, a long series of summertime conferences begins, bringing to this area most significant meetings of leaders in many fields. The Citizens' Conference on Government Management met June 17-21. Harold G. Moulton, president of Brookings Institution, together with such leaders as Lewis H. Kimmel, Fred A. Elden and F. Arthur Hall of New York city, Stuart Baxter of Ohio, Horace D. Young of North Dakota and Norman F. MacDonald of Massachusetts, constitute a leadership destined to strike out in independent channels. This they have done in most stimulating manner.

* * *

National Conference of Jews And Christians

This important organization, in cooperation with the University of Denver, will present three prominent leaders in a series of meetings on June 26. These leaders are Charles W. Gilkey, dean of the chapel, University of Chicago; Rabbi Felix A. Levy, rabbi of Temple Emanuel, Chicago, and Father Robert A. Walsh, Dowling College, Des Moines. Meetings are being held in the university's memorial chapel and in the Y.W.C.A. at the downtown center of Denver.

* * *

Dr. Judd Speaks For China

After ten years spent in war-torn China, Dr. Walter H. Judd speaks with great conviction and glowing enthusiasm. In a recent message delivered in Denver under the auspices of Colorado Friends of China and the Denver chapter of the American Bureau for Medical Aid to China, he said: "It looks like we in the United States are beginning to realize at last that there is a firebug in the next block and that we have been furnishing him with gasoline. The firebug is Japan and the gasoline is war materials."

* * *

Lincoln Park Promotes Housing Project

Work is now under way on the long discussed housing project for Lincoln Park. Recently an informal inspection of progress to date was made by James A. Brownlow, secretary of the Colorado Federation of Labor; William A. Divers, director of the fifth region U. S. housing authority, and Mayor Stapleton. The first of the new buildings are now well under way.

* * *

Boulder School Of Missions

The summer conference and 35th session of the Boulder School of Missions was held June 23-29 on the Chautauqua grounds at Boulder. Women of all denominations in this area share in this highly valuable educational program. Among the speakers scheduled are Mrs. E. H. Silverthorne of Philadelphia, Rev. W. O. Trueblood of Indiana, Mrs. Fred E. Shotwell of San Francisco, Bishop Fred Ingley of Colorado and Justice John C. Young of the Colorado council of churches.

* * *

And So Forth

The 78th annual conference of Methodists of the Denver area met in Trinity Church, June 19-23, with President N. P. Horne of Baker University, Bishop Edwin F. Lee and other outstanding personalities as leaders.

Six major churches in downtown Denver began the summer union Sunday evening services in the Greek Theater of the civic center on July 6. These popular union services will continue through the first Sunday of September.

Iliff School of Theology, with 14 denominations represented from 27 states, held its recent commencement with Bishop Hammaker as speaker.

CLARENCE W. KEMPER.

Norse Missions Adrift in India

Communications and Funds Stopped—Andrews Widely Mourned—Rhodes Trust Opened to India

(Correspondence from India)

TIRUVALLA, May 6.—The invasion of Denmark and Norway by Germany is menacing the work which the Danish Missionary Society, the Santal Mission of the Northern Churches and the Danish Pathan Mission are carrying on in India. The Danish Missionary Society has been carrying on for over 50 years extensive work in two districts of the Madras province through its schools, hospitals and other activities. As the result of the work of this mission there is a Christian church of about 7,500 members with 13 Indian ministers and raising about Rs. 14,000 a year for church work. The excellent work the mission is carrying on is threatened with closure, unless help comes in time.

* * *

Missionaries and Funds Cut Off by War

The Danish missionaries in India are unable to get into communication with their board in Copenhagen and no money can be sent from there to India. The Santal Mission, deriving its support mainly from Norway and largely manned by Norwegian missionaries, has been working among the aboriginal Santals of Bihar and parts of Bengal for many years. There is a Christian community of about 21,500 connected with this mission. This mission also is threatened with closure. The Danish Mission has sent to India some outstanding men as missionaries. Dr. L. P. Larsen, now living retired in Denmark, has left behind in south India a great reputation as a Tamil scholar, as a theologian and as a true Christian missionary. So also the Santal Mission had in the late Rev. P. O. Bodding a great philologist who reduced the Santali language to writing and prepared as the result of many years' labor a grammar and a dictionary for that language.

* * *

Other Missions Give to Help Maintain Work

The Danish Pathan Mission at work on the northwest frontier consists of a married missionary and three unmarried ladies. The Punjab Christian Council, on which are represented the missions and churches in the Punjab, have for the present undertaken responsibility for this small mission. It is hoped that Christian forces in other parts of India will come forward and help the Danish Missionary Society and the Santal Mission to meet the calamity that has overtaken them. The National Christian Council, in continuation of the appeal for help which they issued for the German missions in distress, are now bringing the plight of the above two missions also to the attention of the Christian forces in India and outside. The former appeal was for an immediate sum of Rs. 10,000. Of this Rs. 4,000 have already been sent in. This fund is of help in meeting emergencies, but more funds are needed to help the two Scandinavian missions that are the latest victims of the war. The federation of Lutheran churches in India is cooperating with the National Christian Council in meeting the situation. The German and Scandinavian societies whose sources of supply are now cut off are Lutheran and help is expected also from Lutheran churches in America.

* * *

Passing of C. F. Andrews Widely Mourned

The death of Charles F. Andrews was announced in the front page column of the English daily of Madras, the *Hindu,* with the sub-heading "a nation in mourning." It was a true description of the mourning of the whole of non-Christian India for a true Christian, whom they saw in C. F. Andrews. An English missionary in India, writing of Andrews as he came to know him in 1919, says: "Then I found him in the forefront of the controversy which was raging over General Dyer and the Jalianwalla Bagh incident at Amritsar. At that time he had only recently resigned his orders as an Anglican priest, and he was flaming with indignation at the methods of military rule in the Punjab and at the general attitude of the average Englishman in India towards the people of this country. On the other hand, the feeling against him on the part of nearly all Englishmen, both missionary and non-missionary, was extraordinarily bitter. In English clubs his name was execrated as that of a traitor to his country, and in Christian circles he was referred to with horror as an apostate from the faith. I vividly remember seeing a leading and devout layman of the Anglican Church turn on his heel and abruptly refuse to shake hands with Andrews when introduced to him in a Calcutta drawing room by an episcopal host, with the audible remark, 'I wouldn't soil my hands by touching that man's!' It is well to remember all this, in order to realize the wonderful way in which Andrews refused to allow himself to be crushed or embittered by such rebuffs, and eventually found his way back into a large measure of fellowship with the Christian church."

* * *

Rhodes Trust Opened To Indian Youth

Indians have hitherto been excluded from the benefactions of the Rhodes Trust. Last March this restriction was removed. It is now announced that Dr. E. P. Azariah who is in charge of a hospital of the London Missionary Society in south India has been selected as a Rhodes scholar for special study in London. Dr. Azariah is the son of Rt. Rev. V. S. Azariah, the Anglican Bishop of Dornakal.

* * *

Church College Suffers Strike

The government of Bengal, having arrested some students of the Scottish Churches College, which is attended mostly by non-Christians, under the Defense of India Act, the students held a protest meeting in the premises of the college. The missionary principal took disciplinary action against some students. This led the whole body of students to declare a strike. The mission council supported the action of the principal who insisted on the student leaders apologizing. Meanwhile nationalist leaders like Subhas Chandra Bose

Books That Will HELP MINISTERS

Highland Shepherds
ARTHUR W. HEWITT. A chief need of town and city ministers today is an inspiring breath from the hills. Dr. Hewitt has thought long and deeply in his quiet Vermont pastorate, and the wisdom he now offers on the pastor's shepherd-task will prove a sure cure for "brick-dust" preaching. **$2.00**

Minister's Service Book
JAMES D. MORRISON, Compiler. Calls to Worship, Invocations and other prayers, Offertory Sentences, Marriage and Funeral Services, Orders of Worship for various occasions, etc. etc.
Cloth $1.50. Lea. $3.50

Preparation and Delivery of Sermons
CARL S. PATTON. A rich legacy of preaching wisdom that has been left by one of the most beloved of teacher-ministers to his fellows in the ministry of preaching. **$2.00**

The Minister's Job
ALBERT W. PALMER. At a time when the ministry has become more difficult than ever this book of friendly encouragement from one who holds that preaching "comes first" is widely welcomed. **$1.25**

In That Case
MURRAY H. LEIFFER, Editor. Fifty perplexing questions that haunt pastors answered by ten clergymen, among them E. F. Tittle, Bernard Clausen, H. L. Willett, Hugh Elmer Brown and Ivan Lee Holt. **$2.00**

1000 Quotable Poems
T. C. CLARK, Compiler. Poetry has come into its own in preaching, and this volume of 1000 poems continually needed for quotation is now a standard work. **$2.50**

Business Administration of a Church
ROBERT CASHMAN. Deals with such subjects as church finances, stewardship, files and records, correspondence, etc. **$1.50**

More Two-Minute Stories
CARL S. PATTON. Children of junior age heard these pithy stories and came back for more. **$1.25**

50 Sermon-Talks for Boys and Girls
CARL S. WEIST. Only the sermon talks that children liked were included. **$1.50**

WILLETT, CLARK & CO.
440 S. Dearborn St., Chicago

championed the cause of the students and encouraged them to migrate to non-missionary colleges in the city. A large number of the students have accordingly left the Scottish Churches College. When the college reopens after the summer vacation in July it remains to be seen whether there will be any students left to justify the continuance of this college which was founded by Alexander Duff and is one of the oldest and largest of the mission colleges in India.

* * *

Mission College President Dies

Rev. John J. De Boer, principal of the Voorhes College, Vellore, died on April 28 at Kodaikanal of heart failure. He left Vellore ten days ago for holiday at Kodaikanal apparently in good health. He is a missionary of the American Arcot Mission.

P. Oomman Philip.

Plan History of Methodist Church, South

Bishop Ivan Lee Holt has been named president of the board of editors which will prepare a history of the former Methodist Episcopal Church, South, which will appear in a series of volumes.

Two Books of Comfort and Courage

Let Not Your Heart Be Troubled

By JAMES D. MORRISON

A beautiful book with a rich content of faith and hope, for ministers and others to put into the hand of the bereaved. Cloth 40 cents. Deluxe $1.00

Meditations for the Sick

By RUSSELL L. DICKS

Another book of quiet but effective ministry. For your friend who is ill. $1.00

WILLETT-CLARK

War Hysteria Gains in South

But Some Voices Are Raised for Calm—Louisiana's New Governor Would Aid Poor—Labor College Closes

(Correspondence from Mississippi)

Aberdeen, July 8.—War hysteria is as prevalent here as elsewhere. Recently the Meridian police went on a hunt for Jehovah's Witnesses. The *Jackson Daily News,* in a large front page editorial entitled "War Is Now the Job of All," urged our immediate entry into the European struggle. The Louisiana senate considered a bill making military training compulsory in all high schools and colleges. A belligerent war speech opened the Democratic state convention in Mississippi. The New Orleans German consul was threatened for allegedly saying Germany would not forget American aid to her enemies. Three New York photographers, working under the General Education Board, were kept in the Memphis jail for three days without bond or charge, as "fifth columnists." Memphis is building an immense powder plant for DuPont and Britain.

In spite of this, in conversation a majority are strongly against war. George McLean, able editor of the *Tupelo Journal,* has not only published the facts of the situation in his news columns, but has realistically exhorted the church to refrain from incitement to hatred.

* * *

Famous Liberal Retires

Dr. Wallace A. Battle, founder and for 24 years president of the Okolona Industrial School, retired from active service this year. He went from Okolona to the field secretaryship of the Episcopal American Church Institute for Negroes, which maintains nine colored schools and colleges in the south. A Berea graduate, Dr. Battle is a progressive and a liberal. He has repeatedly been warned that his courageous liberalism would involve him in difficulties. He has, however, lived long enough to see a vast change in racial attitudes, and he was not the least of those responsible for this change. Prof. A. M. Strange, who succeeded him at the Okolona School, resigned this May to take up the principalship of Ministerial Institute at West Point, Miss. Under his leadership much had been done to improve the school's property and to raise its scholastic standards. Professor Strange was the only Negro ever to be a delegate to two Episcopal General Conventions, and he was a featured speaker at both. Now he is slated to be a delegate to the coming convention at Kansas City—his third.

* * *

Reform Governor Shocks Bourbons

Sam Jones, reform governor of Louisiana, opened his administration by acknowledging that the Long machine has given the poor of that state all the help that they have ever received, and promising to carry on better work for the underprivileged. Bourbons who had backed him were shocked to find he wanted a repeal of the sales tax, increased public assistance, stronger labor laws, no reactionary measures. The legislature is following his lead.

* * *

No Time for Fraternity

At the recent Southern Presbyterian General Assembly Dr. J. B. Hutton, Nestor of Mississippi Presbyterians, successfully led a fight against any union or affiliation with the Federal Council of Churches. The anti-union feeling was so strong that the Disciples of Christ were told they need not send an annual fraternal delegate, as the assembly's time was too valuable. The assembly voted to consider union only with Presbyterian churches, and that only after the "matters of eternal importance" which separate them are decided rightly.

* * *

Commonwealth College Ends Stormy Career

Commonwealth College at Mena, Ark., long known as a center of agitation in this section, is closing. It will be taken over by a labor dramatic organization. The history of Commonwealth has been characterized by continual controversy within and without. Its presence has been of little value to the section. Its students have mainly come from and returned to the northeast. Communists and near-communists have often been in control. The non-communist majority have only infrequently had a voice in the school's affairs.

* * *

And So Forth

The *Baptist Record,* leading Mississippi religious journal, has consistently opposed the Vatican ambassadorship.

An industry left Memphis, complaining that "the police and chamber of commerce would not cooperate in breaking a strike."

Several planters remained sitting when the state Democratic convention voted a "unanimous" standing endorsement of F.D.R.

Jackson legionnaires raided a camp of Jehovah's Witnesses today, destroying literature and records, and ordering the members to "leave by sunup."

Charles G. Hamilton.

Churches Move to Back Conscientious Objectors

During the last week in June four religious groups upheld the rights of conscientious objectors in resolutions. In Harrisburg,

Some papers are taken; others are read. Try an Acquaintance Subscription—17 weeks for One Dollar—and discover why The Christian Century is among the papers that are read.

The Christian Century
440 S. Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

Pa., the general synod of the Evangelical and Reformed Church petitioned Congress to exempt from military training and service in time of war those members of their church who had conscientious scruples against military service. In Oklahoma City the tenth annual convention of the Nazarene Church for the first time placed that denomination on record concerning its attitude toward participation in war. It claimed for conscientious objectors within its ranks the same exemption from military service that is given "recognized non-combatant religious organizations." The central conference of American rabbis, meeting in Charlevoix, Mich., said that they "had not changed their attitude" in maintaining that the conscientious objector's right to refuse to bear arms "on religious or humanitarian grounds" is not inconsistent "with the highest principles of Judaism."

Governor Urged to Guard Religious Liberty

Gov. Culbert Olson and Attorney General Warren of California were recently asked by the southern California branch of the American Civil Liberties Union to take cognizance of mob violence against members of Jehovah's Witnesses and to employ measures to prevent further outbreaks. A meeting of the religious sect was broken up at Elsinore and 30 people driven out of town. Local police officers appeared to have sided with the crowd.

Congregational Year Book Shows Membership Gain

The 1939 year book of the Congregational Christian Churches indicates the number of churches as 6,041, a loss of 55; the number of members 1,049,575, a gain of 6,299; the number in church schools 653,660, a loss of 3,633.

Executives of National Protestant Organizations Confer

Leaders of Protestant interchurch national agencies met July 12, 13 at the Lake Geneva camp of the International Council of Religious Education for an inter-council staff conference. The meeting considered questions involved in a united Protestant strategy. In attendance this year were S. M. Cavert, Deane Edwards, Walter Van Kirk and J. Q. Miller of the Federal Council of Churches; Roy G. Ross, Harry C. Munro, Ivan Gould, Percy Hayward, Herman Sweet, J. B. Ketcham, Otto Mayer and M. L. Palmer of the International Council of Religious Education; Leslie B. Moss of the Foreign Missions Conference; and Mary C. Smith of the National Council of Church Women. Dr. Ross was chairman. Plans were developed for more effective use of the inter-council field department, for extension of functional cooperation, and for an inclusive Protestant convention in 1944. The bearing of the world crisis upon the work of the national Protestant agencies was also discussed. Since the personnel consists of the executives of the national organizations, this annual conference represents an important expression of the trend toward cooperation and Christian unity.

Bishop McElwain Named Seabury-Western Head

Bishop McElwain, of Minnesota, was elected president and dean of Seabury-Western Seminary, Evanston, Ill., last month.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

†All This, and Heaven, Too (Warners) Charles Boyer, Bette Davis, W. Hampden, Jeffrey Lynn, Barbara O'Neil	*Drama.* Story of French governess who, caught up in the tragedy of her employers' lives, is accused of complicity in the duke's murder of his wife; then, freed, is given happiness by young American minister.	The first part of the popular novel, with tragic details faithfully presented. Sympathetic, restrained performances by entirely excellent cast—including children. Not a pleasant story, but one which those interested in observing why life is not all lovely will find *moving, absorbing, real.* M
*Florian (MGM) Charles Coburn, Helen Gilbert, Robert Young	*Romance* of trainer and Austrian noblewoman, and the "Black Beauty" theme in the story of the horse they both love.	Story interesting, smoothly directed; still it is really background for talented performances of the beautiful Lippizan horses, magnificently photographed. *Entertaining.* M, Y, C
Maryland (Fox) Fay Bainter, W. Brennan, Brenda Joyce, John Payne, H. McDaniel	*Drama.* Against background of breeding and training of hunters, a story of how "blood tells" and a boy becomes a horseman despite prejudice of mother, widowed by riding accident.	Technicolor, particularly in outdoor scenes, delightful, and there are thrilling shots of horses and breathtaking hunts and steeplechases. Plot, although routine, holds interest. Negro revival scenes regrettably overdone. *Interesting.* M, Y
†My Love Came Back (Warners) Eddie Albert, O. De Havilland, Jeffrey Lynn	*Comedy.* Complications result when middle-aged music school head's interest in pretty pupil is taken for clandestine affair by his family and young man the girl loves.	Music school background and deft handling make this refreshingly "different." Subplot—efforts of student swing band to get hearing and classics-swing feud between pupils and teachers. Lively and amusing. *Pleasing.* M, Y
Murder in the Air (Warners) John Litel, R. Reagan	*Melodrama.* Federal agents in "Dick Tracy" type of plot foil foreign spy ring seeking U. S. Navy secrets.	Far-fetched, unbelievable, woodenly presented. Subtly lumps "labor organizers" with spies as foes to be exterminated. *Amateurish, unnecessarily provocative.*
Sandy Is a Lady (Univ.) Mischa Auer, Billy Gilbert, Baby Sandy	*Farce.* Getting herself lost repeatedly, Baby Sandy leaves consternation in her path, but eventually sets things right for everyone.	As pure slapstick, succeeds fairly well, although lengthily. Scenes with Sandy on steel girders too breath-taking for children. *Farce in Harold Lloyd tradition.* Y

BEST CURRENT FILMS

For Family: Andy Hardy Meets a Debutante, Anne of Windy Poplars, The Biscuit Eater, I Married Adventure, Pinocchio, Young Tom Edison.

For Mature Audience: Abe Lincoln in Illinois, Dr. Ehrlich's Magic Bullet, Edison the Man, The Fight for Life, Four Sons, Gone With the Wind, Grapes of Wrath, It's a Date, The Mortal Storm, Of Mice and Men, Our Town, Rebecca.

CHANGE of MAILING ADDRESS

THE CHRISTIAN CENTURY will reach you promptly at a new home, at your summer residence, even on your travels, if you will give at least two weeks' advance notice concerning any change of address. To avoid delays, use this coupon and print all required information.

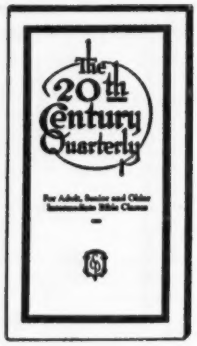
THE CHRISTIAN CENTURY, 440 So. Dearborn St., Chicago, Illinois:

After_____ (DATE) please send THE CHRISTIAN CENTURY to—

NEW
Name_____
New Address_____
City_____ State_____

OLD
City_____ State_____
Old Address_____

☐ Check here indicates old address should be reinstated after_____ (DATE)



It Stood the Test!

CARL KNUDSEN, minister of the Church of the Pilgrimage, Plymouth, Mass., writes concerning the 20th Century Quarterly:

"Some time ago our Adult Bible Class teacher asked for suggestions regarding lesson material. I gave him four quarterlies without comment. In a week he reported that after a thorough examination he leaned heavily toward the 20th Century Quarterly. In explanation he said: 'The other three have fine qualities. One is good on Bible interpretation; another is keen on the application of the lessons to modern problems; the other is stimulating for discussion. But the 20th Century Quarterly rolls all these splendid merits into one convenient publication. In addition it has a distinctive mark of its own: denominational or partisan slants are avoided through the wide variety of its editorial board. It will keep us out of a rut.' "

THOMAS CURTIS CLARK
Editor

•

Contributors and Their Departments

HERBERT L. WILLETT, JR.
'Clearing Up Difficult Points'
ALBERT BUCKNER COE
'At Grips With the Lesson'
JOHN RAY EWERS
'The Lesson Brought Down to Date'
ROY L. SMITH
'Pointers'
STANLEY I. STUBER
'The Lesson Forum'
WILLIAM CHALMERS COVERT
'Prayer Thought'

•

The Quarterly is
UNDENOMINATIONAL

Many hundreds of
PRESBYTERIAN
CONGREGATIONAL
BAPTIST
METHODIST
DISCIPLES
REFORMED
COMMUNITY CHURCH
classes use the
20th Century Quarterly

The 20TH CENTURY QUARTERLY is

Scholarly

"I have long been impressed with the 20th Century Quarterly. It is scholarly and yet warmly Christian." (HENRY M. EDMONDS, *Independent Presbyterian Church, Birmingham, Ala.)*

Evangelistic

"I have been using the Quarterly for years with my men's class. In its evangelistic zeal and social passion, it is well balanced and true to the scriptural ideal." (CHARLES F. BANNING, *First Baptist Church, Columbus, O.)*

Liberal

"I like especially the forthright, sanely liberal and fresh practicality of its teaching." (ROGER EDDY TREAT, *Bushnell Congregational Church, Detroit, Mich.)*

Timely

"It meets the needs of the day with a unique and gratifying completeness." (EDWIN MCNEILL POTEAT, *Euclid Ave. Baptist Church, Cleveland, O.)*

Devotional

"Willett's biblical scholarship, Covert's devotional spirit, and Roy Smith's pointed aphorisms, together with the work of the other contributors, make it one of the best expositions of the international lessons available." (W. P. LEMON, *First Presbyterian Church, Ann Arbor, Mich.)*

Interesting

"It is interesting, scholarly and refreshingly up-to-date." (JAMES D. MORRISON, *Central Baptist Church, Providence, R. I.)*

The 20th Century Quarterly (now in its 23d year of service) treats the Improved International Uniform Lessons in up-to-date, interesting fashion. Ask for FREE sample copy of the Summer issue (post card will do), use it in your study, and plan to adopt this unique Quarterly in your class, your school in the autumn.

The 20th Century Quarterly • **440 S. DEARBORN ST. CHICAGO**